

THE LUTHERAN

'Stand fast in the liberty wherewith Christ hath made us free''

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WHAT MAKES A GOOD CHRISTIAN?

"One test always insisted on is faith. What does he believe? The Church must be interested in the answer to that question. Those whose lives are not like His, lack what Paul calls 'the fruits of the Spirit,' because their souls lack the presence of the Spirit. 'Have you received the Holy Spirit?' was the question with which Paul confronted the Christians at Ephesus. No measure of Christian genuineness is sufficient if that test is omitted. When that test is met, love for God and our fellowman, and reverent obedience to God and our government follow."

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PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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TRESSLER ORPHANS' HOME, LOYSVILLE, PA.

Annual Events Successfully Observed and Memorial Building Dedicated

JUNE 9, the annual Visitors' Day at Tressler Orphans' Home at Loysville, Pa., marked events of outstanding importance at this progressive home for children. The events of this day were the climax of a week crammed with activities of boys and girls, staff, board, and the church and public at large. In addition to local talent outstanding personalities of the Lutheran Church participated.

The events of the week opened with the baccalaureate service with sermon addressed to all outgoing pupils, by the Home pastor, the Rev. J. G. C. Knipple. Those going out included eleven graduates from the standard high school course, three others on age but not graduating, and four additional pupils to re-established homes of nearest relatives. The annual average turnover in the Home is approximately thirty. All of the older pupils are communicant members of the Lutheran Church.

Thirteen years ago J. Elmer Bittle, D.D., of Pittsburgh, then trustee, and always friend of the Home, expressed his commendation of the annual declamation contest with a substantial gift for prizes. He has continued to replenish the fund so that prizes have since been given annually for both declamations and senior essays.

The contest was held this year Monday evening, June 6. First, second and third prizes were won respectively by Martha Conner, Orpha Wirick, and Eileen Springer. The senior essay prizes were won by Martha Conner, Harold Martenas and Samuel Quickel.

The young graduates presented a unique class day program Tuesday evening, June 7. The arrangement and production were highly original and manifested talent in music, composition and discourse.

Board Meetings

The Board of Trustees and the Woman's Auxiliary Board held their annual meetings Wednesday, the eighth. Reports in the trustees' meeting indicated successful operation in Home life and in the several departments: schools, trade school, printing and farm. Emphasis was placed on the fact that current contributions have decreased, jeopardizing in part the extensive child-caring and educational work of the

institution. On the other hand, the Woman's Auxiliary performed splendidly in contributing \$1,200 toward the furnishing of the new building.

The following officers were elected:

Trustees: U. E. Apple, D.D., president; the Rev. George E. Sheffer, secretary; Mr. George P. Black, treasurer.

Woman's Auxiliary: Mrs. C. M. Nicholas, president; Mrs. Walter Bower, vice-president; Mrs. John C. Bowers, secretary; Mrs. E. B. Marshall, treasurer.

Graduation

At the commencement exercises Wednesday evening the address was given by H. D. Hoover, D.D., professor of Practical Theology of the Theological Seminary at Gettysburg. His address was both inspiring and adapted to the listening minds of children as well as thinking adults. Martha Conner, valedictorian, will accept the benefit of the Rev. A. B. Miller scholarship at Gettysburg College. Harold Martenas, salutatorian, has accepted a position at printing in Biglerville. Ruth Williams, third in rank, plans to pursue a nursing course in Jefferson Hospital, Philadelphia. Other graduates plan or aim as follows: Alberta Spade, further business course; Ruth Field, music; Eileen Springer, nurse training; David Forney, physical education; Fern Wise, beauty culture course; Gail Mackey, possibly a course at Baltimore Motherhouse; Mary Keeffer, office or other work in her home town, Hagerstown; and Samuel Quickel, printing in York.

Zimmerman-Bingaman Memorial

Within the past three years this Home has received among others, two substantial bequests, which on June 9 culminated in a memorial building. The inspiring gift is that of Miss Mattie R. Zimmerman of Mifflintown, Pa., who bequeathed her estate of over \$10,000 to Tressler Orphans' Home to provide a memorial to her brother, Jacob P. Zimmerman. Miss Zimmerman had in early life turned from profession and romance to care for her brother's motherless children. In gratitude Mr. Zimmerman bequeathed his part of the product of their thrift and enterprise to her. Miss Zimmerman in turn provided the memorial to him.

A somewhat larger bequest, over \$15,000, came from Mr. Milton E. Bingaman of Harleton, Pa. The accumulation of this fortune was similar to the above. It began with rural thrift and was completed through careful handling of savings. Mr. Bingaman had no direct descendants and con-

(Continued on page 28)

JOHN RUNG PRIZE AWARDED

The Rev. Julius F. Seebach, Philadelphia, Pa., Receives Prize for Best Story

IN JUNE of last year the Board of Publication announced that it would offer two prizes, one of five hundred dollars for the best manuscript, and another of two hundred dollars for the next best manuscript, written and submitted in accordance with the rules governing the contest.

Through a gift of John Rung made to the Board of Publication for the purpose of providing and publishing manuscripts of a religious character, and especially suitable for use among Sunday school pupils, these prizes have been made possible. Already eight volumes have been published from the income of this legacy.

The manuscripts could be historical, educational, missionary, or on some practical aspect of Christian life. They were to be in the form of a story and characterized by helpful, wholesome Christian thought, and popular in style. The manuscripts were not to contain less than 70,000 nor more than 80,000 words, and had to be submitted by March 31 of this year.

Sixteen manuscripts were received, two of them, however, were too brief to be admitted to the contest.

The first prize was awarded the Rev. Julius F. Seebach, pastor of Luther Memorial Church, Philadelphia, Pa., the title of his manuscript being, "Hugo of the Blade." The second prize was awarded to Mrs. Hunt, the wife of the late Rev. J. R. E. Hunt, D.D., Chicago, Ill. The title of this manuscript is, "Green Timber." It is only fair to say that a number of the manuscripts fell but a few points below those for which the prizes were granted. The judges did not know the names of the authors until they had announced their decision.

The judges of the contest were Prof. Paul J. Hoh, D.D., Prof. Theodore G. Tappert, both of the Mt. Airy Theological Seminary, and Charles P. Wiles, D.D., editor of Sunday school literature.

VIA CABLE FROM CHINA

June 28, 1938.
Telegram from American Consul, Tsingtao, transmits following message for you: "Two Japanese planes dropped two bombs in Tsimo Middle School compound June 25; three buildings considerably damaged. No serious casualties; missionaries safe."

(Signed) ANSPACH

We have sent the following reply:

Kindly send, charged to the United Lutheran Board of Foreign Missions, 18 East Mount Vernon Place, Baltimore, following cablegram to American Consul, Tsingtao, for our Missionary Anspach: "For safety believe all missionaries should reside in Tsingtao. Adjust Tsimo property indemnity immediately with local Japanese authorities."

(Signed) DRACH

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The United Lutheran Church

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THE ZIMMERMAN-BINGAMAN MEMORIAL
AT LOYSVILLE, PA.

WHAT'S RIGHT WITH US

Executive Secretary Arthur P. Black, After Examining the Records, Finds Plenty of Good Results About Which to Jubilate

FOR THE good of our morale it is as necessary that we know what's right with our Church as that we know what's wrong with it. We have been pretty well "fed up" on what's wrong with it, and the average pastor and the overwhelming majority of laymen can probably talk more intelligently on its shortcomings than on its achievements. Over-emphasis on either only leads to misunderstandings and faulty programs. Neither the pessimist nor the optimist faces facts. That is why both always are at least partly wrong. The facts are that there is much that is wrong and much that is right with our Church; that selfish competition and Christian co-operation are always striving for the mastery; and that both victories and defeats are regularly registered in the majority of congregations. With these thoughts as a background let us list some affirmative and encouraging facts about our United Lutheran Church in America, in the hope they will make clear that our Church is a "going concern," and will serve as an incentive to all of us to redouble our efforts in the development of the whole program of the whole Church:

1. There is a finer spirit of co-operation and fellowship throughout our U. L. C. A. in this year 1938 than at any time during the twenty years of its history, which explains the following paragraphs:
2. More congregations than ever before are being informed about, and thereby interested in, the program and work of the whole Church, through the medium of the Calendar of Causes, which is basic in the Promotional Plan.
3. Eight of every ten pastors actually in charge of one or more congregations during the last quarter of 1937 ordered Promotional Plan and Every Member Visitation literature. The total number of pastors ordering was 2,126,—an all-time record. Their orders called for 2,200,000 copies of six pieces of literature.
4. For the first time since 1932 our freewill offerings for the U. L. C. A. apportionment exceeded \$1,000,000, during the calendar year 1937.
5. Twenty-eight of the thirty-four synods showed gains totaling \$104,723. One synod showed neither gain nor loss. The remaining five synods showed losses totaling but \$5,475. These figures show a net gain of \$99,248 for the year. Every single one of the large and near-large synods registered a gain.
6. The synods showing *gains* represent a communing membership of 707,316, and a confirmed membership of 1,104,474, to compare with a communing membership of 28,691 and a confirmed membership of 47,396 in the synods which registered *losses*. These comparisons are highly significant.
7. There is a fairly general movement among our congregations to pay off long-standing debts, in addition to increasing their freewill offerings for benevolences. This is a particularly encouraging sign of a healthier spiritual life, and emphasizes again the fact that decreasing debts and increasing freewill offerings for benevolences go hand in hand. Congregations that do neither will vigorously dissent here, but their dissent will not alter the fact.
8. More of our pastors have had their salary cuts restored, in part or in full, or have had their salaries substantially increased, than in any year since the financial crash in 1929.
9. Readers of THE LUTHERAN have been cheered from time to time during the first half of 1938 by the number of congregational news items listing congregations that have paid their benevolence obligations in full, or nearly in full, for the first time in years; paid "spot cash" for substantial improvements; and adopted forward-looking programs.
10. A larger number of pastors forwarded to THE LUTHERAN a post-Easter statistical statement covering their congregations

than ever before. A summary of these statements shows a ten per cent increase in membership over the preceding year.

11. The increase in *communizing* membership is proportionately greater than the increase in *confirmed* membership. One of the results of this satisfactory increase is to *decrease the per capita apportionment* for the U. L. C. A. during the coming biennium.
12. Our communizing members have increased 57 per cent; Women's Missionary Society membership increased 156 per cent; and property investments 170 per cent since the merger in 1918.
13. During the Lenten Season this year hundreds of congregations established all-time church attendance records. The general average of church attendance has increased to new high levels almost everywhere.
14. More congregations have extended the use of the Duplex Envelope, the devotional booklets, and the Calendar of Causes, than in any preceding year.

All of which is concrete proof that we are going in the right direction. And *that* is what really counts!

In Particular

Now let us supplement these general items of information showing what's right with our U. L. C. A. with specific facts about our major Boards:

1. For the first time in the twenty years' history of our U. L. C. A. the Board of Foreign Missions will report to the Baltimore Convention next October that it is debt-free! This means that in spite of the protracted depression period this Board has wiped out a debt approximating \$450,000, while at the same time it has carried on its program on a level comparable with other Protestant communions. As a shining example of sound management this record challenges the gratitude of our army of more than a million confirmed members.
2. In its promotion of the Anniversary Appeal throughout our U. L. C. A. this year the Board of American Missions is rendering a service that will prove epoch-making in evangelism, missions, and stewardship, and which will lift our whole Church to new high levels. This Board sponsors 550 missionaries and 750 congregations, representing a membership in excess of 116,000, and a Sunday school enrollment in excess of 86,000. Its 550 pastors represent one-fifth of all our pastors actually in charge of a congregation!
3. The Five-year Plan, regional conferences, and challenging literature sponsored by the Parish and Church School Board are revolutionizing the educational and spiritual programs of an increasing number of congregations every year. This Board's literature for use in congregations next September is already in the hands of all our pastors and Sunday school superintendents, having been mailed to them from Philadelphia, June 1, so they will have the whole summer to get ready to launch their program for the next Promotional Year immediately after Labor Day.
4. The Board of Education does a more intensive and a more extensive work every year, ministering to Lutheran youth in our ten seminaries and fourteen colleges. It also renders outstanding service through its regular staff of four secretaries, and 267 student-pastors, to thousands of Lutheran youth in non-Lutheran educational institutions. The enrollment in our seminaries last year was 334; in our colleges, 4,643. More than 100 seminarians are graduated into the ministry each year. Property assets of our seminaries total \$4,700,000; of our colleges, \$19,900,000. The grand total, \$24,600,000, brings our educational property interests under the head of big business in a very real sense.

5. *Approximately one million* needy Lutherans, including many non-Lutherans, are ministered to by our Inner Mission Board through its agencies, every year. This Board has come into special prominence this biennium as the result of its outstanding service in flood-stricken areas. Its call for freewill offerings for flood relief in 1937 brought in approximately \$70,000! Because it ministers to spiritual and social as well as physical needs, and also stresses *preventive measures*, it touches the lives of those whom it contacts most intimately and effectively. The merger this year of the Inner Mission Board, the Moral and Social Welfare Committee, and the Committee on Evangelism, will vastly strengthen our U. L. C. A. The merged Board will probably be known as the Board of Social Missions.
6. The Deaconess Board, through its two Motherhouses in Philadelphia and Baltimore, has educated 157 deaconesses who are giving full-time service to our U. L. C. A. The Lankenau School for Girls, sponsored by the Philadelphia Motherhouse, is one of two Lutheran schools of its kind in the United States. The Baltimore Motherhouse sponsors a Training School for young women who desire to consecrate their lives to full-time service in the church, but who do not wish to become deaconesses. More than 400 have embraced the opportunity to take this course which qualifies them according to the best modern standards. The Philadelphia Motherhouse dates from 1884; the Baltimore Motherhouse from 1895.
7. The Board of Ministerial Pensions and Relief ministers to 305 retired ministers; 54 disabled ministers; 593 widows; 152 children; and 6 missionaries; a total of 1,110. Retired and disabled ministers and missionaries received \$300 a year; widows, \$200; children, \$50. Even these pitifully small pen-

sions call for a budget in excess of \$235,000. This being more than the Board receives through its two sources of income (1) the apportionment, and (2) endowments, it is compelled to operate on a deficit. A new Pension Plan, on a joint contributory basis, was presented by the Board to the Columbus Convention, and was referred to a Special Committee for study and report to the Baltimore Convention. The joint contributory provision will be retained in the Special Committee's report.

Additional Evidences of Progress

To the work of these seven major Boards must be added the work of the Women's Missionary Society, the Brotherhood, the Luther League, and the Laymen's Movement, through the years, and the work of the growing number of Summer Schools, Vacation Bible Schools, Weekday Bible Schools, Boys' Camps, Girls' Camps, Pastors' Retreats, and Regional Conferences, all of which become more richly rewarding every year.

Finally, the special work by the Committee of Executive Secretaries, and the presentations of the whole program of the whole Church at regular meetings of synods by members of the Executive Board, both under the leadership of President Knubel, in accordance with the Promotional Plan adopted by the Columbus Convention, have marked a distinct advance on a spiritual and educational basis, and thus have set the stage for a permanent forward movement all along the line.

So much for what is *right* with our United Lutheran Church in America in this year 1938!

THE HEAVENS OPENED

Jesus' Revelation to Stephen First Post-Ascension Experience in Series

By WILLIAM H. COOPER, Philadelphia, Pa.

THE FIRST recorded appearance of our Lord after His ascension into heaven is that to His first martyr, Stephen, on the occasion of his being tried before the Jewish Sanhedrin. This was the same ecclesiastical court which not more than a half dozen years before had tried and condemned Jesus Himself. It is almost certain that the same high priest, Caiaphas, presided at both trials. In other respects the membership of the court had probably changed very little, with one notable exception. Saul, also called Paul, one of the youngest members participating in Stephen's trial, was not in the court that tried Jesus. Between the two trials and their outcomes there is a remarkably close parallel in many respects. Both men, the Lord and His servant, were accused of blasphemy (compare Acts 6: 11 and Mark 14: 64). Both gave the same testimony in the face of opposition, concerning the divine Son of man. Both died as a result of the judgment of the court, although in Stephen's case a death sentence was not formally rendered.

Record Well Authenticated

The testimony of Jesus, recorded by Mark, the earliest gospel writer, and probably derived from Peter, who was present within both view and hearing in the open-air courtyard on the floor below the scene of the trial, is as follows: "I am (i. e., the Christ, the Son of the Blessed): and ye shall see the Son of man sitting at the right hand of Power and coming with the clouds of heaven." (Mark 14: 62.) According to Mark, this statement was made by Jesus at the preliminary meeting before dawn. According to Luke, a similar statement was made before the whole council in the morning. Both may be correct, but in any case Mark is to be preferred as depending upon Peter's first-hand report.

The testimony of Stephen, recorded by Luke and derived

most probably from Paul, who was present, is, "Behold, I see the heavens opened and the Son of man standing at the right hand of God." It should be observed that the records of these two trials have come down to us independently of one another and that the striking parallel in the testimony is one of actual historical circumstances and not of literary influence or literary confusion. But Stephen's declaration of what he sees does not complete his testimony. As a faithful witness of Jesus he also publicly confesses Jesus as Lord, saying in prayer, "Lord Jesus, receive my spirit," and again, "Lord, lay not this sin to their charge." Both the testimony of what he sees and the confession of what he believes infuriate his persecutors. Luke vividly says, "And they stoned Stephen calling upon . . . and saying, 'Lord Jesus.'" The louder Stephen's voice rang out (Acts 7: 60), the deadlier were the blows that rained upon him. Probably no other narrative in the Acts of the Apostles exceeds this in dramatic power, unless it be Paul's conversion, which is its sequel. But after the raging of the storm comes a calm. "And when he had said this, he fell asleep." To this is indirectly appended Paul's signature,—a confession of deepest sin like that which agitates him in I Corinthians 15: 9, "And Saul was consenting unto his death." We can almost see the apostle looking over Luke's shoulder as the latter writes his unfinished book at Rome and insisting upon the awkward but eloquent insertion of this verse in this place. Fortunately the revisers of our English Bible have taken it out of its old position at the head of chapter eight and have put it into its proper place at the conclusion of chapter seven.

The result of our calling attention to this undesigned coincidence between the records of the trial of Jesus and the record of Stephen's trial is that we are compelled to compare the testimony of the two witnesses. The servant's tes-

timony agrees with the Master's. Both declared publicly before the highest court of Jewry and in the face of death the most solemn truths of which they are aware. These truths are (1) that Jesus is Christ and Lord in the full New Testament meaning of those terms (hence the charges of blasphemy); (2) that the death of Jesus is destined to issue in glorification and exaltation with the power of judgment upon all who have set themselves falsely against Him; (3) that this judgment may yet be averted by God's mercy.

The third truth, that of God's continuing mercy, is not mentioned by Jesus at His trial before the Sanhedrin. But it is found in His first words from the cross, "Father, forgive them, for they know not what they do." The best expositors rightly apply these words of intercession and pardon not only to the executioners and the multitude but also to the chief priests, rulers and scribes who were present. Apparently this prayer of Jesus was known to Stephen. As no gospels had yet been written, he would have heard them from such witnesses as John and the women who stood by the cross. At any rate, the parallel between Jesus and Stephen which began with their testimony continues in their prayers. Like Jesus, Stephen prays for his assailants and persecutors. And as Jesus commended His spirit into the hands of His Father, so Stephen prays, "Lord Jesus, receive my spirit." It is no accident that Luke, who alone in the gospels records these prayers of Jesus, quotes for us the parallel prayers of Stephen. Jesus is Stephen's Pattern as well as his Lord.

Earliest Gospel History

But a vital question remains. What is the nature and purpose of Christ's appearance to Stephen, the first of its kind to be recorded after the ascension? The record is indeed very old. Stephen's speech, occupying as it does the whole of chapter seven and running, although it is only a fragment, into many more verses than the longest recorded sermon of Peter or Paul, is pronounced by some scholars (Gfroerer and Spitta, quoted by R. J. Knowling) to be the oldest monument (or oldest *written* source) of Gospel history. Anyone who takes the trouble to read Stephen's speech closely cannot fail to see in it a great unfinished argument. Like the broken statue of Hermes by Praxiteles, or of the Winged Victory, which a modern sculptor would despair of restoring, so the oration of Stephen stands forever incomplete before the imagination of the keenest modern scholars, no two of whom can agree as to its analysis or its fundamental trend. Yet the precision of the document, extending even to minor items of Jewish tradition and apparent minor historical deviations from the Old Testament, indicates that it has come down to us virtually as a transcription of the court record. When Paul visited the synagogues compelling Christians to blaspheme, he may well have carried a copy of Stephen's speech as a kind of guide to Christian opinion and the best way of drawing it out in fullest contradiction to orthodox Judaism.

Now this monumental fragment of Acts 7, perhaps the oldest documentary source in the New Testament, is completed by a vivid description of Stephen's death, witnessed by the same Paul who listened to the speech. Paul saw that face, resembling an angel's (Acts 7: 15). Paul heard that voice beginning the address that never was finished. Paul saw the upward, steadfast gaze of that inspired confessor (7: 55). And then Paul heard this truthful testimony of a faithful witness, "Behold, I see the heavens opened and the Son of man standing on the right hand of God!" Was this witness true or false? If false, then the unhappy martyr was miserably deceived and a deceiver of others. If true, then, at that moment he saw JESUS in divine glory yet in human form, risen, ascended, and exalted. Long years later Paul, remembering this awe-inspiring scene and Stephen's prayers which followed it, wrote, "No man can call Jesus Lord but by the Holy Ghost." He came at last to see that

the alleged blasphemy was inspired truth. We shall see, in a later article, that the revelation of Christ to Paul resembles in important ways the revelation of Christ to Stephen. Paul did not see Christ when Stephen saw Him. But a little later Paul, still a persecutor, saw the same Christ, risen, ascended and glorified. Thus the ascended Lord made Himself known to both in due order. And their individual testimony agrees with that of the first disciples and of the apostolic church.

Vision or Revelation?

A significant question fixes itself upon us in conclusion. Is it correct to speak of the appearance of the ascended Christ to Stephen as a *vision* or as a *revelation*? Commonly the experience is referred to as a vision. But it has been maintained with good reason by Professor A. C. Zenos in the latest edition of "A New Standard Bible Dictionary" (1936) that in Scripture generally "the vision does not break into the stream of the prophet's psychological movement but rather grows out of it" (page 773, column 1). Does Stephen's experience satisfy this psychological law of the vision? Apparently not. There seems to be no direct relation between what Stephen suddenly sees and what he has just been thinking and talking about. In the midst of his severe arraignment of his stubborn accusers his eyes are turned upward, away from his audience, in a manner suggesting that Stephen himself is being interrupted, not by his hearers who sit with gritted teeth and clenched fists, but by the glory that breaks over him from above. Because this unique experience of Stephen fails to satisfy the psychological conditions of a vision, which would have a partially subjective character, we prefer to regard it as an "apocalypse of the Lord" in the sense of II Corinthians 12: 1 and Revelation 1: 1. It is decidedly objective in character. It is the divine breaking in upon the human as with Zacharias at the temple altar, and as with the shepherds on the Judean hills, and as with little Samuel in the house of God. It is largely a question of degree, of course. But Stephen's experience of the ascended Christ, like Paul's, seems to be of the highest order.*

It was Augustine who long ago observed in one of his sermons that Paul's conversion was Christ's answer to Stephen's prayer for his murderers. How this came about will be the subject of our next article.

WHY SOME PEOPLE FAIL TO ATTEND CHURCH

EIGHT REASONS for the failure of people to attend church have been authenticated by the Advertising Club of the Lutheran Church in the Mansion at Flushing, N. Y. The group made an extensive survey of the North Shore of the Queens area which might well reflect attitudes of the unchurched throughout the nation.

Here is a tabulation of the replies:

- (1) Twenty-three per cent wanted Sunday for themselves and their families.
- (2) Twenty-one per cent did not go to church because of the unfriendly or insincere people they found.
- (3) Nineteen per cent stayed away because the church was always asking for money.
- (4) Fifteen per cent stayed away because the sermons were uninteresting.
- (5) Nine per cent had individual reasons, no two of which were alike.
- (6) Five per cent did not go because they never experienced any spiritual help.
- (7) Four per cent lacked an invitation to come.
- (8) Four per cent remained away because the minister was always telling people to be good.

* For a fine recent statement of the objective character of Christ's revelation to Paul see E. F. Scott, "The New Testament Idea of Revelation," chapter VI, pp. 137-145 (New York: Scribner's, 1935). There is no treatment of Stephen in this book.

IN THE WORLD'S EYE

Julius F. Seebach, Philadelphia, Pa., "Paragraphs"
Men, Movements, and Occasions About
Which People Read

The Way of Happiness, Portugal's Dictator, Oliveira Salazar, thinks is not to be found in the developments of "our artificial modern life." Though Portugal's population is more than fifty per cent illiterate, Dr. Salazar, himself a learned gentleman, is steadily restricting admissions to the common schools, discontinuing popular lectures in Lisbon's university, and reducing to five per cent of the national budget the appropriation for education. This is a serious part of the Premier's program for peace, prosperity and progress, which he expresses thus: "I know that the poor can never make themselves completely happy. For the solution of the problem . . . I rely on the reduction of education, a careful selection of what is to be taught, the protection of the country districts from evil influences and the depopulation of towns (a restored rural paradise, no doubt). . . . In the newspapers I often read this pitiful sentence, 'The people must be taught to read,' and I say to myself, 'What shall they read?' It is education and undesirable literature, these are our enemies." All of which seems quite logical to Dictator Salazar, and for all who are under the totalitarian rule of censored press, suppressed speech, controlled science and regimented thought.

Vienna's "Corpus Christi" Procession, impressively honored for centuries, was robbed of much of its age-long color and grandeur this year. During the empire, Franz Joseph and the imperial family headed the procession on foot. Later, under the republic, the President, his Cabinet and an imposing military force took the place of royalty to the solemn thunder of many cannon. This year a reduced throng of civilians followed Cardinal Innitzer as he carried personally the monstrance containing the sacrament, but no soldiers were to be seen in the ranks. The only uniforms appearing were those worn by army chaplains. The reason given by the new Nazi rulers of Vienna was that it was "not fitting that the representatives of National Socialism should walk behind a cardinal," even though Innitzer had displeased the Pope by his eager submission to the Nazi demands.

Though the Victories of the Japanese Army in China continue, trained observers and correspondents are growing increasingly doubtful of Japan's ultimate victory. The same fear seems to be in the minds of Nippon's militarists, to judge from their demands for a "quick conquest." But the super-normal efficiency of the Japanese machine may even be a contributing factor to the final exhaustion of her troops. When the soldiers of the line are debilitated by continuous fighting, loss of sleep, or heat prostration, instead of being retired for a period of rest, they receive a ration of "energy tablets" to provide artificial stimulation, and are even supplied with tubes of oxygen and a rubber-silk bag for self-application, with which to revive their failing forces. These methods, designed for intensive warfare and rapid accomplishment, are liable to react disastrously in the face of the prolonged and stubborn opposition of the Chinese.

Russian Leaders Must Be Having some sober second thoughts. Recently the great Soviet daily, *Izvestia*, reported the findings of a governmental commission on the history textbooks being used in the public schools. In the face of the virulent "godless" campaign still being pursued, this commission confessed "the introduction of Christianity into Russia represented progress as compared with the pagan barbarism prevailing till that time. . . . The Christian Church devoted all its energies to doing away with slavery. . . . The

ecclesiastics defended the right of serfdom, which it must be admitted was not pure slavery." Recognition was also accorded the Church's contribution of literary, architectural and scientific culture, and "also certain elements of the Byzantine civilization." It is just possible that some of the Soviet leaders are discovering that these are not merely outmoded relics of the past, but even vital assets for the present. In the rising tide of barbaric cruelty that has marked Russia's return to paganism these sober second thoughts might yet become saving thoughts.

This Latest Nazi Substitution for the Apostles' Creed, just proposed (June 4) to the German churches by two Evangelical Protestant pastors of Mecklenburg, and reported "by a church periodical opposed to the Nazification of its Christian faith," invites more than passing attention: "We believe in the Eternal God Who reveals Himself in creation and in history. We do not believe in Jehovah, the national God of the Jews. We believe in the Saviour, Jesus Christ, the Great Warrior, Who was crucified by the Jews. We do not believe in the Jewish Messiah, the butchered victim of Jehovah. We believe in our German nation created by God. We do not believe that the Jews are a chosen people. We believe in our Holy Motherland which is called Germany. We do not believe in the promised land of Palestine, with its Jerusalem. We believe in the unwritten divine rules and laws. We do not believe in dogmas, denominations and holy letters. We do not believe in the Pope in Rome, nor the Evangelical Popes (Bishops—evidently Protestant). But we do believe in our Fuehrer, Adolf Hitler, and his ultimate victory for the future welfare of our Fatherland, as desired and blessed by God. We do not believe in the power of the keys, nor the spiritual authority of priests. But we do believe in the power of submission and sacrifice of the German people, willing to serve, and in the power of the true comradeship. We do not believe in the churches, denominations and sects, claiming the monopoly of all means of grace. But we do believe in religious liberation and reunion of people in a positive Christian community of faith for all Germans."

The Influx of Chinese Students Into American colleges casts an illuminating light upon the temper and patience of their nation in this time of trial. The number of students has been increased by 2,338 (eight per cent) during the last year. The courses pursued are significant. Engineering claims one-fifth of all the students, twice the number enrolled in the liberal arts and educational courses. There is also a steadily increasing number taking courses in the medical sciences and agriculture. Evidently the emerging generation intends to develop and conserve the resources of their nation for itself when the kind of peace they want has come at last.

French Wives Have Been Coming Into their own recently. A law just passed is commonly termed among the women "a charter of emancipation," but in our country the privileges accorded would seem very conservative and belated. By the new law a married woman is given "full exercise of her civil status," which carries with it the removal of the promise of obedience from the marriage service; independence in business matters, though the wife may not involve the family fortune in her business operations. In the event of separation, she will not be compelled to submit to her husband's financial control, and in any case she will be freed from the supervision of her husband, hitherto the same as that exercised over minor children. For the first time a French wife is allowed to apply for a passport in her own name; sign a check without her husband's signature added to make it valid; enter into a business contract independently, or file a suit in a court of law.

OFFICES OPEN AUGUST 1

Central Pennsylvania Synod's Organization Meeting Completes Four-synod Merger

By Cletus A. Senft

THE ORGANIZATION meeting of the "The Central Pennsylvania Synod of the United Lutheran Church in America" was held June 7 and 8 in historic Zion Church, Harrisburg, Pa., S. W. Herman, D.D., pastor.

After selecting M. R. Hamsher, D.D., Mechanicsburg, as temporary chairman, and J. D. Krout, D.D., Audubon, N. J., as temporary secretary, the secretaries of the four merging synods—West Pennsylvania, East Pennsylvania, Alleghany, and Susquehanna—certified that the number of charter members of the new synod was 777, of whom a great majority were present, filling the church to capacity. As W. H. Greever, D.D., LL.D., secretary of the United Lutheran Church, looked out over the group gathered together, he observed that while they were "still seated apart they already were one in spirit and would soon be intermingling freely." Such was already seen to be the case before the two days of the business meeting had passed.

The details and legal requirements of consolidation occupied much of Tuesday afternoon's session. It was to be noted with real regret that the chairman of the Ways and Means Committee, Dr. M. Hadwin Fischer, was absent because of sickness. In his place served Dr. Stanley Billheimer, Palmyra, Pa., the secretary of the Ways and Means Committee.

An estimated budget of \$17,950 was submitted for the committee by Dr. William C. Ney, Brookline, Pa., and was accepted by the synod.

This opened the way for the balloting for the permanent officers of the synod. It required but three ballots to elect M. R. Hamsher, D.D., president, J. D. Krout, D.D., secretary, and Mr. R. L. Schroyer, Selinsgrove, treasurer. The term of office in each case is five years, with the president and secretary "eligible for not more than two consecutive terms," while the treasurer is "eligible for an indefinite number of consecutive terms."

Offices will be opened in Harrisburg August 1, 1938, at which time the newly elected officers will assume their respective duties.

The services of inspiration were held Tuesday and Wednesday evenings. Tuesday evening Dr. Greever preached a very helpful sermon at the Communion Service on John 3: 16. Dr. G. Morris Smith, president of Susquehanna University, was the liturgist and was assisted in the administration of the Holy Communion by the presidents of the four merging synods.

Committees and Boards

Wednesday evening a mass meeting was held in the Forum of the State Education Building at which time Dr. H. W. A. Hanson, president of Gettysburg College, delivered a challenging address.

In addition to the twelve standing committees to co-operate with the general boards and auxiliaries of the Church and the fourteen standing committees on synodical affairs, the Nominating Committee, the Rev. E. M. Morgan, Tyrone, secretary of the committee, presented nominees for the elective directors, boards, and committees. The result of the voting is as follows:

Executive Board: Hon. Charles Steele, Northumberland; Mr. L. C. Smith, Altoona; Mr. A. H. Durboraw, Narberth; Mr. J. B. Baumgardner, Chambersburg.

Directors of Grace College: the Rev. E. S. Keller, Watstown; the Rev. A. M. Stamets, Harrisburg.

Committee on Mediation: Prof. H. D. Hoover, Gettysburg; the Rev. P. L. Foulk, Altoona; the Rev. S. W. Herman, Har-

risburg; the Rev. E. S. Falkenstein, New Cumberland; the Rev. C. B. Foelsch, Sunbury; the Rev. J. G. C. Knipple, Loysville; Mr. S. Z. Miller, Philipsburg, Pa.; Hon. W. H. Earnest, Harrisburg; Hon. McClean Stock, York.

Board of Synodical Missions: the Rev. S. H. Rudisill, Colingswood; the Rev. G. E. McCarney, Conshohocken; the Rev. A. O. Frank, York; the Rev. W. C. Day, Red Lion; the Rev. A. W. Smith, Berwick; the Rev. V. D. Naugle, Lewisburg; the Rev. H. C. Michael, Altoona; the Rev. L. H. Rhoads, Altoona; P. H. Rhoades, Esq., Harrisburg; Mr. A. R. Nissly, Hanover; Mr. H. S. Stetler, Middleburg; Mr. Robert Lohr, Jennerstown.

Committee on Ministerial Education: the Rev. C. A. Neal, Chambersburg; the Rev. A. M. Hollinger, Hanover; the Rev. H. W. Miller, Williamsport; the Rev. M. J. Ross, Bedford; the Rev. J. F. Knittle, Manheim; the Rev. J. E. Rudisill, Harrisburg; Mr. Robert Menges, Menges Mills; Prof. F. P. Boyer, Mifflinburg; Prof. J. F. Rees, Harrisburg.

Examining Committee: the Rev. C. H. Stein, Lock Haven; the Rev. T. W. Kretschmann, Selinsgrove; the Rev. M. S. Kemp, Hollidaysburg; the Rev. F. R. Greninger, Altoona; the Rev. H. F. Baughman, Philadelphia; the Rev. C. S. Simonton, Harrisburg; the Rev. H. B. Stock, Carlisle; the Rev. H. H. Beidleman, Hanover.

The delegates to the United Lutheran Church Convention next October will be the same as those chosen by the respective synods in their recent conventions.

The spirit of the new synod was evident in the hearty endorsement of the recommendation of the Executive Board of the United Lutheran Church that a commission of eleven be appointed to study "The Pennsylvania Problem" of synodical overlapping and bring back recommendations to the synod for consideration and action.

HAND OF THE LORD

By Ralph C. Robinson, Spring Grove, Pa.

THE HAND has four fingers that lie close to each other,
And a thumb that helps each to work with another;
One finger alone may be good for a man,
But a thumb and four fingers must make a hand.

Now this is a parable, old and yet new,
Of what four synods propose to do;
West Penn, East Penn, Alleghany, Susquehanna—
Who are called to distribute the "Heavenly Manna."

Four Fingers they are, of faith and good deed,
Each doing its best for humanity's need.
But Christ in their midst with the power of His Word
Would unite them to make a Hand of the Lord!

This Hand of the Lord should be gentle and strong,
For many are weak, and so much is wrong.
Generous, too, it should give with the power
Of the "widow's mite" and the rich man's dower.

A friendly Hand, it should always be
Doing God's will in charity.
Never in anger raised against brothers,
Never destroying the good work of others.

"THAT MAN who forms a purpose which he knows to be right, and then moves forward to accomplish it without inquiring where it will land him as an individual, and without inquiring what the immediate consequences to himself will be, is a man among men."

NON-COMBATANTS INVOLVED

Gettysburg's Churches and Homes Used for Ministry of Mercy in Great Battle's Aftermath
By PROF. ROBERT FORTENBAUGH

ST. JAMES CHURCH, Gettysburg, is one of the churches west of the Susquehanna River whose date of beginning is lost in the mist of time. All that can be said is that sometime before 1789 Lutheran services were held in or near Gettysburg and very probably were conducted by the Rev. J. George Baugher, who is credited with having served for many years isolated groups of Lutherans in a "territory extending from Baltimore to York and from York to the Grindstone Hills in the vicinity of Chambersburg." In 1789



ST. JAMES CHURCH

a Lutheran and a Reformed congregation, it is certainly known, was worshipping in an old log school house in the newly-founded village of Gettysburg. In 1814 the union group built a church on the same site, and here they worshiped for thirty-two years longer. The language used was German and the Lutheran group was known as the "German Lutheran Church"

for many years, the name "St. James" being first used in 1840.

After a settlement of claims on the old property the Lutherans withdrew in 1848 to a site two blocks north, the present location at York and Stratton Streets, where a new church was built. This served the congregation until in 1912 the present spacious building was ready for use. This was later damaged by fire in 1928, but in the remodeling a fully equipped and beautiful structure which now serves an active congregation of 1,400 confirmed members resulted.

The Rev. Abraham Essick, who was pastor of St. James from 1861 to 1864, upon the conclusion of his pastorate, entered in the church record the following observations, which are of interest here: "The period of my pastorate here has been signalized by events of the most intensely exciting character. From the steeple of this church I watched the progress of the great battle for the Union commencing on the first of July A. D. 1863. I saw from this place armed hosts in deadly conflict, saw and heard the discharge of the cannon on both sides, and witnessed the retreat of the patriot heroes before overpowering numbers.

"Within the parsonage hard by I was concealed when shells fell thick around and musket balls whizzed in all directions. Along these streets I heard the rattle of artillery, when, although I did not venture to look out, my heart sank within me; for I knew they were going in the wrong direction. And I heard, with agony, the yell of the victors and saw the dead who fell in their country's cause. Even this sacred place was not exempt from hostile bullets."

Parsonage a Hospital

"Then for five weeks this house was used as a hospital. Here we saw the wounded, the suffering, the dying. These floors and these pews were stained with patriot blood. From

this altar from which we are accustomed to administer the emblems of a Saviour's broken body and shed blood, were dispensed the soothing cordial and healing ointment to those who had freely shed their blood on the altar of their country."

On April 20, 1862, the Rev. Mr. Essick had confirmed a class of twenty-five young people. From the record it appears that the first name set down in the list was that of Mary Virginia Wade. This young lady is remembered by posterity as Jenny Wade, who died in the line of service to a sister, who was ill, and to wounded soldiers who lay outside her door. A sharpshooter's bullet, after passing through two doors, pierced her heart and brought to her the sad distinction of being the only woman and the only citizen of Gettysburg killed in the battle. She was a faithful member of St. James Church and its Sunday school.

Both Sides Served

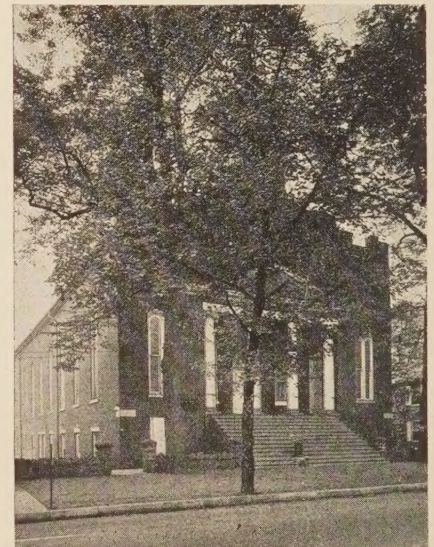
St. James Church and her people of that day have a glorious record of merciful serving love in behalf of those who suffered at Gettysburg. It is a perpetual challenge to the Church and her people, as it is to churches and their people throughout the land. The Rev. Dr. J. B. Baker, former pastor of St. James, after recounting some specific instances of Christian serving love, sums up the story in his "History of St. James Evangelical Lutheran Church of Gettysburg, Pa.": "Such were the daily occurrences in old St. James during the six weeks of her hospital experience. Our pews and our floors, our window sills and our walls were stained with the blood of those who wore the blue, as well as those who wore the gray. Our hymn books and record books were scribbled over and through with unfinished messages and old familiar names; the single word *mother*, sweetest name on earth, sometimes being written twenty times in succession. A few of these have survived to our day. How little do we realize in singing 'When death's cold sullen stream

Shall o'er me roll' that there was a time when Jordan flowed swiftly over the very spot on which we are sitting, when its rushing waves beat wildly against

both walls and carried with them almost everything and every person in their path."

The damage done to the church resulted in a repair bill of \$2,024.17. In May 1915 the church received a check for \$120 as compensation from the United States Government.

The founding of the educational institutions of the Lutheran Church in Gettysburg profoundly affected the future



CHRIST (COLLEGE) CHURCH
Showing tablet to Chaplain Howell
at foot of steps

of the German (St. James) Church and the course of Lutheranism generally in the town. After trying unsuccessfully to accommodate a German-speaking congregation (and that joined in a union relationship with a Reformed congregation) and the English-speaking professors and students in a single church building, it was decided, about 1834, that the problem could best be solved by "the erection of another building by the English portion of the old congregation, in which their pastor could deliver his English discourses, continuing to preach in German in the old church, and serving his country churches, as heretofore. The pulpit of the new church, it was assumed, would be filled most of the time by the professors of the seminary and college; those of the seminary being required by its constitution to preach at least once in every month in the Lutheran Church of the place."

An organization was effected in 1835, a church was built in 1836, and the arrangement just described was put into effect. It did not, however, prove to be practical and December 24, 1839, the Rev. Benjamin Keller's resignation as pastor of Christ Church was accepted by that congregation. From then until 1893 a member of one of the faculties served as pastor, at a nominal salary, with the understanding that he should only do the share of the preaching which every other clerical member of the faculties performed in turn. In 1893 a full-time pastor was called and the church continues today under regular organization and practice. It should be noted that although the seminary has a vested interest in the use of the pulpit and has played a part at least equal to that of the college in the life and work of the church, shortly after its organization it became locally known as the "College" Church, which designation it still popularly carries.

Sheltered from Damage

In 1863 the Rev. Dr. H. L. Baugher, then president of the college, was serving his second pastorate, 1861-66. The Rev. Dr. C. A. Hay, professor-pastor from 1866 to 1892, in his "Historical Discourse," read before the congregation February 18, 1877, describes conditions in the church during the summer of 1863 thus: "Our church was struck but once, and was not materially damaged. . . .

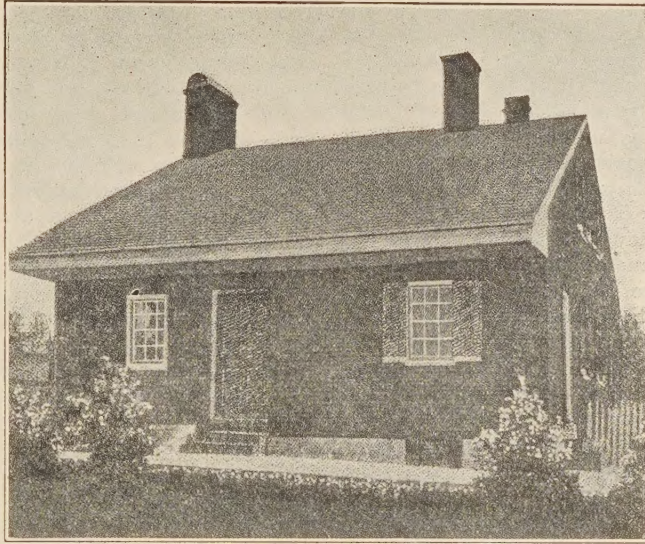
"During the first day's battle, as wounded men were being carried into the town, and private houses were freely thrown open to receive them, it was soon found that the public buildings would be needed for that purpose. Our church, being the nearest to the scene of conflict, was the first one opened as a hospital, and was occupied at once, and for nearly six weeks afterwards, by the Second Division of the First Corps. Forty wounded men were crowded into the lecture room and one hundred into the body of the church, stretched upon boards that were laid across the tops of the pews.

"Just after the church had been thus occupied, and whilst our soldiers were being driven through the town, a sad scene occurred upon its very threshold. The Rev. Horatio Howell, chaplain of the 116th (sic) Pennsylvania Volunteers, was shot and instantly killed whilst standing upon the church steps. An orderly, standing guard next door, met with the same fate.

"A few days after the battle a number of ladies, representatives of the 'Patriotic Daughters of Lancaster,' arrived at Gettysburg with hospital supplies, took rooms just opposite the church, and devoted themselves to the nursing and care of the men lying in this building."

Some weeks after the battle the surviving patients were taken from the church to the seminary, where they were cared for with a large number of Confederates who had been there since the days of action.

The damage suffered by the church building as a result of its use as a hospital called for extensive renovation and repairs. Therefore at a congregational meeting, November 23, 1863, a committee of four was appointed to make a survey and report on December 5. A committee of three ladies was also appointed to go to Philadelphia and solicit subscriptions from friends of the church and the institutions for the repairing and refurnishing which was deemed necessary. The ladies evidently had success in their efforts for in January 1864 they reported \$1,251 in cash with several hundred dollars more promised. The congregation made its contribution



THE JENNY WADE HOUSE, GETTYSBURG

and the improvements were made with no reported indebtedness remaining. The report of the congregation to synod in 1865 showed an expenditure of \$1,846.50 for "external objects" which was doubtless the total cost of these same improvements. January 8, 1864, the church officials authorized one of the members to close with the official representative of the United States Government the claims of the church for damages incurred during its use as a hospital. No compensation, however, has ever been received.

The single memorial of the church's part in the battle and its aftermath is in the form of a tablet which was placed at the foot of the front steps by the 90th Regiment, Pennsylvania Volunteers, marking the spot where its chaplain, the Rev. Horatio Howell, was shot, July 1, 1863.

Such were the services of the Lutheran institutions in Gettysburg in the terrible summer of 1863. Except for the passive military uses such as observation, etc., their services consisted of works of mercy in caring for the sick, wounded, and dying of both armies. In June and July 1863, seventy-five years after, those who know and love them take pride in their record of service of love and mercy. All of them founded and fostered by the church whose message is one of love and peace freely gave that the "God of Love" and the "Prince of Peace" might be honored amid the horrors of war.

LATER REPORT ON EQUIPMENT

Since preparing the article describing the preparations which are being made on the campus of Gettysburg College to care for the survivors of the Civil War, their attendants, etc., an increase in the number to be provided for has resulted in a revision upward of the materials, etc., necessary to meet the needs. Therefore I am submitting some figures which should be substituted for those I gave in the issue of THE LUTHERAN under date of June 15.

Tents, 3,300; 3 kitchens, 7,000 persons; water lines, 10 miles; light wires, 25 miles; tent stakes, 175,000; nails, 10 tons; lumber, 900,000 board feet; cots, 7,000; blankets, 21,000; sheets, 14,000; paper dishes, 150,000; paper cups, 300,000; boardwalks, 7 miles; mosquito netting, 50,000 yards.

ROBERT FORTENBAUGH.

CONGREGATIONS' SOCIETIES

J. Myron Shimer, Esq., Writes of the Brotherhood in Relation to Adult Bible Classes

BROADLY SPEAKING, the work of the congregation may be classified under three heads: Worship, Religious Education, and Missions. When rightly done, this work, thus classified, brings the congregation into full touch "with the whole work of the whole Church."

The ideal church charter places responsibility for the supervision of this three-fold work in the hands of the church council, over which the pastor presides as president.

To do this three-fold work, the members of the congregation segregate themselves into auxiliary societies. Each member is at liberty to join the society which does the work in which he is most interested, or which he is best fitted to do by reason of his age, interest or training.

It is important to emphasize, however, that these societies are not autonomous and independent units of the congregation. They come into existence by permission of the pastor and the church council. They should engage only in such activities as have been assigned them by the pastor and the church council, or such activities as the immemorial custom of the church at large has sanctioned, or the legislation of the United Lutheran Church has allotted to them.

For a Place and in It

Indeed, it would seem that it is the duty of the pastor and the church council to see to it that each auxiliary society does only that work which has been definitely allotted to it. To allow entire freedom of action in such matters will result in duplication of effort, dissipation of energy and of money, and ineffective and inefficient witnessing for Christ. Therefore, as order is heaven's first law, let each society confine itself to the work assigned, and let it give willing obedience to the directing heads of the congregation, even as they recognize Christ as the great Head of the Church.

Now, what is the work assigned to the Brotherhood? The men of the Brotherhood are parish missionaries. Under the supervision of the pastor and the church council, they seek the unsaved men, women and children of the community. They try to recover the lapsed members of the church, the Sunday school, the Brotherhood, the missionary societies, and the Luther League. They promote church attendance. They stimulate those social graces which Christian men crave and find in leisure hours of fellowship and fun. They cultivate the benevolent affections of the parish and seek to meet the current and benevolent needs of the church. In personal life and character, and in their relations to their church and to society, they exemplify the stewardship of time, talents and property.

"We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee."

To state the Brotherhood objectives in this manner is to indicate their universality,—their all-inclusive religious perspective of parish and church needs, work and aspirations. The Brotherhood aims to promote in the parish "the whole work of the whole Church." There is no department of the work of the Church in which the Brotherhood does not find an interest. There is no call for the saving grace of the Church, through Jesus Christ, which a loyal Brotherhood man will not choose to heed.

"But Love and I had the wit to win;
We drew a circle that took (them) in."

In, for, and of the Ministry of Teaching

It is thus evident that the Brotherhood has a vital interest in Christian education. It is interested in all departments of

the Sunday school. Especially is it interested in the adult Bible classes. If the Sunday school has a Men's Bible Class, it considers this as its major objective in Christian education. If there is no Men's Bible Class the Brotherhood, under the leadership of the Sunday school superintendent or the pastor, should organize one or more such classes and should go out into the highways and byways and bring in those who have not tasted, or have ceased to taste, this feast of good things. No legitimate substitute can be found for them. It is in such classes, properly directed and taught, that some of the appalling ignorance of the Bible can be changed into that knowledge of truth that will set us free from the curse of sin and the bondage of our modern social and political ills.

But it is a fatal error to suppose that where the Men's Bible Class is the only men's organization in the congregation, it can be an effective substitute for the Brotherhood. It can be nothing of the kind. The whole work of the Brotherhood is at all times greater than any of its parts. As the tail has never wagged the dog, so a proper appendage of the Brotherhood can never perform all the functions of the Brotherhood. It is not organized and equipped to do so, and it does not meet at times and in places convenient to do so. If it attempts to do both types of work, both must suffer at the expense of "the whole work of the whole Church." To assert otherwise is to become as ridiculous as the scientist of Laputa who spent eight years in trying to extract sunbeams from cucumbers with which to warm the air in raw and inclement summers, and who had no doubt that in eight years more he would be able to supply the governor's gardens with sunshine at a reasonable rate.

It is because pastors and church councils have not recognized, or have deliberately and almost criminally ignored, this self-evident truth, that so many important and populous areas of the Ministerium of Pennsylvania and, I have no doubt, other sections of the United Lutheran Church also, are so tragically deprived of the very necessary and vital contribution to the work of the congregation which the men of the church can effectively contribute only through the Brotherhood. It is because of the failure of pastors and church councilmen to recognize this fact that "the whole work of the whole Church" is in such dire distress in many parishes.

What is the solution of the problem? The solution rests, first, in recognizing the existence of the problem. Then, recognizing its presence, let the pastor and church council concerned do something about it. Let them do something about it now before they arrived at Forgetful Green, which, as Greatheart says, "is the most dangerous place in all these parts." Let them organize the men of the parish now into an effective Brotherhood.

The Time Is Now

No legitimate reason can be offered for delay in the matter. That the pastor and church council do not want to rouse the men from their ancient lethargy as they sit in their weekly Bible classes in self-contented self-complacency, unconscious of, or indifferent to, the golden opportunities to give worth-while service to the church which they are thus neglecting, is no excuse. That by doing something about it the pastor and church council may drive from the Bible class and out of the church a few of these sleepy Christians who continually receive from the church her gifts of grace, but who seldom support "the whole work of the whole Church" by a tithe of their time, talents, property or income, is no excuse. That you, the pastor and the church council, fear that a properly organized Brotherhood may challenge your leadership of the church, is no excuse. Such fear has been found groundless in all those parishes where courageous and consecrated pastors and councilmen have marshalled the men into an effective Brotherhood.

Numbered among Bunyan's fifty deaf soldiers are all the pastors and councilmen who are under the bondage of such

ofars and excuses. They are commanded by General Prejudice, General Indifference and General Timidity. If these pastors and councilmen will continue to defend Ear Gate, under the leadership of such cruel generals, they will prevent Prince Emmanuel from capturing the City of Mansoul.

The need of the hour is a challenge to your Christian manhood. Let every pastor and church councilman to whom this appeal may apply be brave enough to do now that which the needs of the church require. Regardless of whether your Sunday school has a Men's Bible Class or not, let it be your imperative and immediate concern to organize the men of the parish into an effective Brotherhood. Let it be your persistent purpose to train these men, thus organized, to do effectively the work which the Brotherhood is intended to do. Train them to become your partners with God, through Jesus Christ our Lord, in all the work of your parish which your synod and the United Lutheran Church expect your Brotherhood to do.

When this is done in every parish, the priesthood of all believers will become a reality, at least in the life of the United Lutheran Church. Then will the dynamic power which crowned the whole Apostolic Church be given by the Holy Spirit at least to the United Lutheran Church. "The whole work of the whole Church" will then at last receive its rightful portion in every parish of our great Church.

WORSHIPING GOD IN NATURE

Dr. John W. Richards, Philadelphia, Pa., Points to Absent Qualities in Such Worship

THIS IS the time of year when we hear this excuse for absence from the house of God. You know how the stock speech runs: "I like to worship under the great blue dome of heaven. There one feels God's nearness, and is lifted up above all that is earthly and common, and left undisturbed in his thoughts." Now, I grant that a thoughtful, prayerful hour in nature may be very refreshing, more so than listening to a dull and poorly prepared sermon. Here, as Shakespeare says, one may find "sermons in stones, books in the running brooks, and good in everything." The little gnats in the sunshine belong to the Ephemeridae, which live but a day. The flowers, arrayed as Solomon never was in all his glory, speak to us of our Father's lavish hand; and the birds, that have no lack, though they reap not, nor gather into barns, tell of His care. So, for anyone who has an open ear, nature preaches a plain but powerful sermon on the might, wisdom, and love, of Him Who "giveth unto the beast his food, and the young ravens which cry," and provides us with all we need.

Nature's Part-time Teaching

But nature's sermons are very imperfect, and he who has no others will have a stunted spiritual life. How can nature proclaim God as love, and a gracious Father, when the lightning falls, and the streams threaten to overflow us? Here we need a better Book, which explains God's chastisements as His Fatherly correction.

Now the worst shortcoming about this worshiping in nature's temple is that men do not hear a word there about God's holiness and our need of becoming holy before Him. Perhaps that is the reason some like this nature worship; they can go on in indifference and even in sin, with nothing to disturb their conscience. Yes, nature knows nothing of sin and grace, of redemption and regeneration. The thief or murderer may thrust his guilty hands into the mountain brook for cleansing; but it ripples on murmuring: "I can do nothing for that."

Come to nature with the doubts that have been assailing your soul, and the trees shake their heads, as if saying: "I

have no answer for that." You have need of a better Book to resolve the puzzles of life. Or, cry out your woes to the cliff or canyon, and all it will send back is the harsh echo of your sorrows. Or carry your cares up to the hilltop, to leave them there. And as you descend they will roll after you, or fall again on your heart.

Here lies a sick man on his bed, tormented by pain. Tell him to seek his relief in nature, where the blossoms smell so sweet and the rustling leaves are so soothing. He will think you have lost your senses—which is just what has happened to these nature worshipers.

Here is a mother who has a Prodigal Son. Anxiety gnaws at her heart and gives her no rest by day or night. Invite her to the seashore to see how the sunlight dances on the waves, or to the forest where the birds sing so merrily. These may divert her thoughts for a bit, but back they will swing to her anxiety about her son.

Conscience Awakened

Here is a sleeping conscience that has been awakened; and a man is so distressed about his sins that he knows not whither to turn. The whole past rises up before him to make the present a torment. He cries: "My sins, my sins," and wonders how he may be free from their guilt. Would you suggest climbing to the mountain top, where the air is so fresh and free? As if this might blow away his guilt!

Another lies on his deathbed, with the mortal dew gathering upon his brow. He is stepping out into Eternity, and knows not what he will meet there. He has not found peace with God, and has no hope of eternal life. You might bring him a bouquet of roses and show him their delicacy and fragrance. How reproachfully he would look at you! He is leaving the things of this world and is anxious now about those of the next world.

I have heard people praise the soil of a cemetery as being very soft, light, and warm. But nature never made me feel I would like to be buried in its fairest spot. My comfort by the grave is that promise: "I am the resurrection and the life," and the other: "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal body by the same spirit that dwelleth in you."

Yes, nature has little to offer her worshipers: no strength, comfort, or peace. These we find in the Gospel of Jesus, where there is forgiveness for the penitent sinner, and thus peace. Through Him and His example we find strength for our burdens, until His hand shall lift them. He has abolished death and robbed the grave of its terrors by making it His own brief resting place, and He has opened to us the gate of everlasting life. You, who have been fooling yourselves about worshiping in nature, will you not come with an honest heart to let the Holy Spirit take of the things of Christ, and show them unto you, and share them with you?

CHURCHES

By John D. M. Brown, Litt.D., Muhlenberg College

CHURCHES I love come back like melodies
Played softly on an organ, one by one:
The steeple of Old Salem, Lebanon,
Whose silver bell across three centuries
Has rung a clear-voiced call to services,
Old Trinity in Lancaster whose four
Evangelists beside each belfry door
Proclaim the Gospel high o'er streets and trees,
The stately spire of Friedens, Myerstown,
That white and shining rises heavenward still,
Bindnagle's ancient red-brick walls that crown
A country graveyard, Saint Paul's, Millersville.
These bring to me abiding peace and rest,
And sing forever deep within my breast.

A FAR-SOUTH CENTENNIAL

Australian Lutheranism Marks Arrival at First Century's Close.
Original Colony From Silesia Now Numerous and Spread Over
Several Provinces

[Information for the following account was provided by the Rev. Dr. Johs. J. Stolz of North Adelaide, South Australia, president of the United Evangelical Lutheran Church in Australia.]

IT WAS on November 20, 1838, that the Rev. August Kavel and his congregation of two hundred souls landed at Port Adelaide. Originally they were a part of that body of Lutherans in Silesia which objected to the government-made union of the Lutheran Church and Reformed Church of Prussia. Eventually, in a last determined move to maintain the integrity of their faith many decided to emigrate. Their first thought was to go to Russia, but civil war in Poland prevented. Their pastor then went to Hamburg hoping to complete arrangements for a settlement in America. There, however, he heard of the newly created South Australia Company which was making plans to establish a model colony, and so after a trip to London an agreement was made to transport the Lutherans of Klemzig to South Australia. Farms were sold and all remaining possessions were loaded on river barges, but at the last moment the Prussian government intervened and refused to grant passports.

For two more long years they were unable to sail. Finally, after repeated petitions permission was granted. But by that time the South Australia Company had suffered financial difficulties and was unable to help the refugees. However, one of the directors, an Englishman by the name of George Fife Angas, had from the very beginning evidenced a hearty interest in the Klemzig Lutherans, and by virtue of great personal sacrifice he managed to finance an expedition.

(It is of interest to note that in spite of this emigration Lutheranism was, and still is, maintained in that particular region. It lives on today as the Evangelical Lutheran Church of Prussia with headquarters at Breslau.)

The actual date of departure was June 8, 1638, an occasion which for years was celebrated as the Auswanderungsdankfest. It is believed that this year, because of the centenary, the celebration will be revived in many congregations and an annual festival resumed.

Altogether about 1,500 Lutherans from Silesia and surrounding provinces of Prussia for their faith's sake journeyed to Australia. Descendants of those men and women, who formed the beginning of the Lutheran Church in Australia, can be found today in Lutheran congregations throughout South Australia, Victoria, and New South Wales. Later groups of emigrants from several of the European nations brought valuable additions to the Lutheran ranks.

Lutheranism also became a distinctive element in the religious life of Queensland. A few months prior to the landing of the Kavel group the first of the representatives of the German Gossner Missionary Society arrived at Moreton Bay, the present site of Brisbane, capital of Queensland. They, however, did not go out to propagate the Lutheran Church, but for some time worked under the auspices of the Presbyterian Church. Later, in the sixties of the last century, when work among the Australian natives proved futile, many of them began to serve the spiritual needs of the German immigrants who were arriving in ever-increasing numbers. Thus, they, too, performed a distinctive service in fostering and nurturing the Lutheran faith.

There is much similarity between the history of the Lutheran Church in Australia and the Lutheran Church in America. Dissension and schisms split the Lutherans for decades, but shortly after the turn of the century began a wholesome move toward union. Since 1926 all have been consolidated into either one of two bodies—the United Evangelical Lutheran Church in Australia or the Evangelical Lutheran Synod in Australia. The latter communion is in fellowship with the Missouri Synod in this country.

NOTES ON THE COLLECT

By Paul Zeller Strodach

The Fourth Sunday after Trinity

GRANT, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through . . .

THIS Little Prayer is one of the oldest of the Proper Collects and reflects the times and conditions amid which it came into being. It comes to us from the earliest of the Latin Sacramentaries, that bearing the name of Leo, the Great, who was Bishop of Rome from 440 to 461. Some of the collects contained in this very ancient "book" are considered even older than this period. But this particular Prayer carries evidence in its plea of origin in Leo's time.

During his pontificate the Vandals invaded Italy. His were most troublous times. The city and countryside suffered frequent attacks and were ravaged by the hordes of barbarians from the North. All that accompanies such terrifying experiences was their lot,—"fear took hold upon them."

Out of this issues this cry: it is even more intense in the original: "Grant unto us, O Lord, our God, that both the world's course may be governed for us by Thy peaceful ordering, and that Thy Church may rejoice in tranquil devotion."

Here, of course, is a petition for peace and quiet days: cannot one picture the fightings and tumults about, the ravaging and the terror, the hardships and the distresses? But it also is a petition, that in this God-ordered tranquillity, God's Church, His *Family*, may rejoice (the contrast to terror!) in holy worship and consecrated service. It asks the peace of walking before Him as well as the sacred quiet of abiding in His House.

And what more eloquent and pertinent passage of Scripture could be placed beside this Little Prayer than the Liturgical Epistle, *Romans* 8: 18-23? Here is the "story" of this world and of God's *child* amid it all; but right in this he *knows*; to him is given the heritage of eternal hope; yea, even in the "sufferings of the present time" . . . "the bondage of corruption," "the glorious liberty of the children of God" in his possession! He prays that God will order this world's course in ways of peace: that God's Providence will rule; but all the while He knows that God's Peace is descending upon him; that even in this "present time" he can rejoice in tranquil devotion . . . that "nothing is able to separate him from the love of God which is in Christ Jesus his Lord."

These Little Prayers the last few Lord's Days have been putting on our lips aspirations of pure *faith* and holy *trust*: they have been—though *mutely*!—showing us "a truly believing heart," a heart in perfect tune with God and His will. One does not think of *prayer* as teaching one, but rather as its being the result of what one has learned. Certainly it is, must be, the latter; but its very inspiration is a source of growth and deeper knowledge in spiritual things. True devotion does more than speak or *think* a sentence prayer, such as Today's; it pauses to contemplate it; to "digest" it mentally and spiritually. It is not over when it has been said! It must live on . . . in us!

And we are praying *this* Prayer today!—that God will order the world's course for us peacefully. We are not in the midst of the terrors of warfare,—for which we can humbly thank God!—but there still are "the sufferings of this present time." Every generation sees its own: Paul realized those of his time; Leo of his; do we know ours? Though we are at peace, our own land knows a restlessness and the waves of disturbing forces: we are far from peace: farther from "the Peace of God"! With *men* striving to manipulate, "plan," the "course of this life we are living" and make it conform to their will, we certainly have reason to lift our heart to GOD to plead that HE will govern, that His course may be that of peace.

HOPEFULNESS PERSISTS

Lutheran Church in Germany, Assailed by Bitter and Powerful
Foes, Continues Faithful to Its Confession

By Gustav K. Wiencke, Jr., Springfield, Ohio

THE GERMAN CHURCH had already been badly shaken by the national crisis of the World War and by the slump during the post-war revolution and inflation. It had to face a social-democratic government unfriendly to the church and the mounting crescendo of anti-Christian hostility from the laboring classes and the communists. With scarcely a breathing spell, there came in 1933 the most profound change that the German people have experienced since the Reformation. Fatal mistakes, internal dissension, and precipitous governmental interference shattered the prospects of a national Protestant church uniting the twenty odd provincial church bodies. Men in the German church spoke instead of the tragedy of German Protestantism.

While studying theology for almost three years in Germany, we had occasion to experience the confusion and struggle of the Lutheran Church in Germany. When we came to Germany, it seemed that one was always waiting for the last hour of the church—the last decree of the government or the final fatal move of the church itself, which would deliver the finishing blow. The German faith movement with its mystic racial neo-paganism was allowed a mass meeting in the Berlin sport palace one Easter season, but we witnessed the absolute failure of an attempt to organize a group of that movement in the University of Berlin. The experiment with a nationalistic ritual at the winter solstice at Christmas time was not repeated last Christmas. The establishment of provisional committees to bring about peace and order in the church after the collapse of the German-Christian church government under the national bishop was termed the last chance of the German Protestant Church.

Election Called For

Then General Superintendent Zoellner, the head of the national committee, turned in its resignation on the ground that the minister for church affairs (representing the government) had not kept his word, and that continued action on the committee was incompatible with the ordination vow of its Lutheran members. The atmosphere in the German church seemed sultry and oppressive, but the storm did not break. Instead of a new law to settle the church situation, it was proclaimed, over the signature of the chancellor, that there would be an election of a general synod to straighten out the course and government of the Protestant Church.

This move conjured up dire prophecies. How could a democratic election and the inevitable long parliamentary debates of a public synod be successful in a totalitarian state? Churchmen feared that it would only make the church a butt of ridicule in German eyes. The many divided groups of pastors who call themselves German Christians held up their heads again in hope and united under one name. But the months went by, and now it is more than a year since the election was ordered. Shortly before Reformation Day last year, rumors were current that a new national church would be proclaimed, a vague mixture of patriotism and racial mysticism with a veneer of Christian deism. Even Pastor Niemoeller gave vent to such forebodings to the theological students at Erlangen, not shunning to mention names of men high in the ranks of the government. But nothing of this sort materialized. Recently the government announced a program calling for the gradual separation of church and state, especially with regard to church finances. The future of an independent church as the only independent body in a totalitarian state looks dark indeed when viewed with human eyes. However, the thread which suspends the sword of Damocles over the Lutheran Church in Germany hasn't snapped yet!

Perhaps we should not isolate the crisis of the Christian Church in Germany from what is happening to the church at large. Already in pre-war times, strong anti-clerical parties gave expression to a general hostility toward the church, especially in Catholic France and Spain. Most violent was the brutal eradication of the church in Russia, first the Greek Catholic Church, then the evangelical "sects." Even the Roman Catholic Church, if we are to trust accounts from Italy, has not only made concessions to Fascism, but is also echoing the kind of propaganda that the Fascists desire! The common denominator to much of this hostility to Christianity, rife in the world today, seems to be the criticism of Christianity upon political grounds. Time and time again a cry is made against the church—especially when a nation is faced by a crisis touching its very existence.

Church Called Guilty

Thus, under various camouflages, it is maintained that the church is somehow to blame for the present chaos (for example, the World War, fought by "Christian" nations), that the doctrines of Christianity are incompatible with the principles of a new state (for example, communistic Russia), that the priests have exploited the people (for example, Mexico), that the "senseless" split between Catholics and Protestants endangers national unity in times of crisis (so in Germany). Now, if the church has been asleep, has lost its hold on the common people, has failed its true mission, has erred in its theology, the results can be disastrous when such charges are made, however false they may be. The past rises up to take its revenge. This generation has then to pay the penalty for the mistakes and negligence of the past. That is God's judgment.

The political charge against the church is nothing new. Augustine wrote his great work, "Concerning the City of God" ("De civitate Dei"), to defend the Christian Church against the pagan charges that Christianity had so weakened the Roman Empire that Alaric, chief of the Visigoths, could sack Rome in A. D. 410. The Christian martyrs were condemned on the charge of treason against the Roman Cæsar, and Jesus Christ was crucified on a *political* charge. As one German pastor put it, when the devil wishes to arouse men against Christ and the church, his fortress on earth, he incites men on the point where they are most passionate, in politics.

The Foundations Remain

That the Lutheran Church, torn by internal dissension and heresy, the object of mockery and ridicule from without, still stands in Germany is less encouraging than that upon which it stands. It is no coincidence that German theology is experiencing a renaissance of Luther scholarship in these times. Words of Luther spoken in times when the future of the Reformation looked black indeed, and all he had to stand upon was the *Word*, ring with a new strength and conviction. Significantly, the plain massive dignity of the woodcut is preferred to the soft prettiness of a lithographed picture of these times in Germany. Church-goers love to sing the old Reformation and pre-Reformation hymns, animated by the spirit of Luther's hymn:

"Take they then our life,
Goods, fame, child, and wife,
When their worst is done,
They yet have nothing won:
The Kingdom ours remaineth."

The song of the confessional church is, "Erhalt uns, Herr, bei deinem Wort" ("Lord, Keep Us Steadfast in Thy Word"), a century-old prayer of a suffering church surrounded by enemies on every side. So when we asked German theological students and German pastors as to the future of the Lutheran Church in the land of the Reformation, we never found one who would resign to ultimate despair.

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GREAT THEMES FOR THOUGHT

CANADA'S Dominion Day and Independence Day in the civic calendar of the United States are so close to each other as to compel coupling them in our consideration. No doubt there are contrasts between them. July 1, 1867 and July 4, 1776, while not quite a century apart in time are far enough from similarity in the circumstances of the British crown and of the British parliament to suggest broad distinctions: one need only put George III and Victoria into the foreground to see what we mean. But it is far easier to draw comparisons between the northern and central part of the continent, for the Dominion and the United States have both enjoyed the blessings that accrue when the state has great men among its citizens.

This greatness to which we refer can less accurately be measured by expansion of production than by the accounting of noble ideals and the sharing of them with their fellowmen. We seek to illustrate this assertion by remarking that Henry Ford's personal wealth or the firm's manufacture of millions of cars is a smaller contribution to his times than his realization of a method of production and a way of distributing opportunities for industry. Edison by this standard of measurement was outstanding for ingenuity, but his achievements are not of the very highest order: they were too dependent on mechanisms that can be made and sold without inspiring even envy, let alone altruism. When we thus compare two men to whom both Canada and the United States are indebted, we are leading toward the assertion that Canada and "the States" are what they are as lands in which to dwell or as great states among the world's nations because of the men and women who have given thought to human freedom, human opportunities, and human equality in the sphere of privileges. Blessedness that accrues to a people who have had, and who have, great altruists idealizing and realizing in their behalf has been singularly abundant among us. What we call democracy is the product of their great thinking. Its merits are reflected from its producers.

Through faith in Christ and by means of Holy Scripture we know of thinking on even higher levels. When you hear next Sunday's epistle lesson you will note what we mean. The eighth chapter of Paul's epistle to the Romans is germane to the meditations of Dominion and Independence days. Read the whole chapter and remember that thoughts are patterns of what can be. We offer one of Paul's sentences for extended consideration, "The creature itself shall be

delivered from the bondage of corruption into the glorious liberty of the children of God." How Paul must have marveled after the Holy Spirit gave him that promise.

A MORE PRACTICAL ATTITUDE

THE LUTHERAN is in receipt of a clipping from the *New York Times* in which is reported action taken by the Eastern District of the American Lutheran Church. This group of Lutherans, we explain to readers that may not at once identify it, is part of the general body which resulted from a merger of the former Joint Synod of Ohio, the Iowa Synod and the Buffalo Synod. All of them consisted at one time of congregations in which German traditions and more or less the German language were prevalent. The Joint Synod of Ohio is the oldest of the three constituents of the American Lutheran Church. It was for a while a part of the Pennsylvania Ministerium. It has numerous congregations in the eastern portion of the United States as well as in Canada and the areas west of the Mississippi River. The Joint Ohio's combination with the Iowa and Buffalo Synods which were formed by Lutherans migrating to North America in the middle of the last century, formed a powerful, widely distributed and influential group. Capital University at Columbus, Ohio, and Wartburg Theological Seminary at Dubuque, Iowa, are well-established and well-manned educational institutions.

Efforts have been made during recent years to effect more friendly relations between those constituting the United Lutheran Church and those of the American Lutheran Church. In days gone by, the rivalry between the two was such as to result in establishing competing congregations and in refusals of both groups to recognize each other. The spectacle was not one of which the members of either group could be proud. We suspect it often made the angels weep at the misuse of divine grace and divine love. But there has been no fraternity between them and us beyond public acknowledgment of each other in the National Lutheran Council and unofficial fellowship in the spheres of Inner Missions and to some degree Foreign Missions and through faculty associations in the Lutheran Educational Associations. Since 1935 discussions have been carried on by committees authorized by both conventions in 1934 and duly appointed. What these committees have accomplished has not been officially reported: rumors lead us to the conclusion that no great progress toward agreements has been made, although the conviction is held by many in both groups that greater co-operation would not only remove the handicaps of competition but would multiply the energy of the two great groups by at least an increase of momentum.

The differences are chiefly in the sphere of doctrines or rather in definitions of doctrines. The theologians of the two groups have mostly the same terms, such as justification, inspiration, unionism, election, synergism, etc., but they do not agree on what these terms signify. It would seem that the Eastern District in its recent meeting is dissatisfied by the continuance of separation. According to *The Times* Dr. Oscar C. Mees of the American Lutheran Church, said:

"I am glad to see our Lutheran bodies stop waving the red flag of doctrinal bullfights about matters which try to explain God's miraculous plan of salvation.

"Today, when the church is faced with a growing force of atheism as well as agnosticism, totalitarianism and meager spirituality, the Lutheran Church, which has something to offer to help solve the world's problems, needs to unite its forces to meet the issues of the present hour."

"The Rev. Dr. Emmanuel E. Poppen, president of the American Lutheran Church, who presided at the morning session in conjunction with the Rev. Dr. Walter E. Schuette of Sewickley, Pa., president of the church in the Eastern District, reminded the delegates of the movement toward world fellowship in other religious denominations and urged a similar policy among the several branches of the Lutheran denomination."

ACROSS THE DESK

THE PHILADELPHIA *Record* in its issue of June 24 contained a well-written "feature story" devoted to relating facts and phases of the arrival of the first colony of Swedes on the soil of the Western Continent. A sentence caught our attention: it read—"The clapper of the original bell that Governor Printz brought from Sweden for his chapel on Tinicum Island still calls worshipers to service." Now is not that laying it on a little thick in favor of a piece of irregularly shaped metal which without choice or initiative on its own part falls back and forth against the carefully mixed and shaped mass of resonant bronze? The eulogy, even though a statement of fact, is the less deserved when one concludes that even though absence of its clapper silences a bell the latter still retains values; it has usually been deemed worthy of application to some other purpose.

We are inclined to this sensitiveness about the swinging portion of a bell on account of experiences that arouse comparisons. At one time in our pastoral activities, the organ at which a talented and trained musician presided effectively, had to be pumped by the sexton, who claimed he furnished the music and ought therefore to be consulted about the quantity of wind he must cause the bellows to produce. By another comparison, to which Holy Writ itself implies attention, one thinks of the human tongue, which, like the clapper of a bell, is loose at one end and swings to and fro if and when it is impelled to do so. We grant valuable uses to this organ of the mouth besides its functioning as the necessary organ of speech. It is a fact beyond denial, however, that even Charlie McCarthy will be only a museum piece when Edgar Bergen ceases to make him a tool. All of which leads us to remark that folk ought to keep their tongues under strict orders from their minds and also see that their minds did some thinking before setting tongues to speaking.

Once Lutheran, Now Episcopal

The *Augustana Quarterly's* third issue for this current year quite naturally gives an unusual portion of its contents to events and persons whom the Swedish Tercentenary celebration has put into the limelight; the number will no doubt be a real contribution to the colonial and ecclesiastical histories of the United States. One of the articles is by Prof. George H. Ryden, head of the department of history in the state university of Delaware, and it deals with the history of the five congregations that survived the American Revolution and are now in use, though connected with the Protestant Episcopal Church.

Professor Ryden's citations of the legislative enactment by which these congregations received charters, together with the reports of conclusions reached by the Church of Sweden no longer to provide pastors, and the decisions of persons belonging to the congregations to seek affiliations with their Episcopal brethren indicate what happened and why. The Church of Sweden's form of government, which was Episcopal, the current language of the United States, which was English, and the intimate "fellowship" which the Lutheran and Anglican clergymen had practised for more than half a century before the change to Episcopacy became permanent,—these all combined to smooth the way to this step. We are not about to criticize those whose fate it was to write *finis* to the story of Swedish churchmanship in the United States. We do suggest to our readers that they give Professor Tappert's article in the issue of June 29 careful attention, and we venture comments of our own. We suggest that the history of these five churches singly and together prove that the episcopal form of government is not in itself sufficiently basic to insure a vigorous "household of faith." The idea apparently uppermost in some quarters of the Lutheran Church of this decade that establishment

of the bishopric (*i. e.*, titling the presiding officer of our synods *bishop* instead of *president*) will solve our problems has nothing in practice to assure its correctness.

It seems to us apparent that loyalty to the Church was not outstandingly vigorous during the decades prior to, during, and following the decades of the American Revolution both in Europe and on the Western Continent. It is not to the credit of either the Anglican or the Lutheran churches that the Calvinism of the first, and the Lutheranism of the second, should be so obscured as to permit Lutheran yielding to circumstances of language and location. Maybe the engrossment of the Lutheran pastors in the care of the German migration into the new country through the port of Philadelphia accounts for the neglect of the Swedish brethren, but we doubt the sufficiency of that explanation. It is our opinion that specific grasp of the doctrines of the Christian religion and clear-cut public confession of them are the products of vigorous faith. Only when the Church is corrupt in doctrine or faced by a tremendous attack by unqualified atheism or secularism can the disregard of denominational distinctions be justified.

We propose for consideration the assertion that a more potent faith and a more vigorous Christianity was in the United States from 1810 to 1860 when denominations multiplied and controversies raged than could be found in the years 1760 to 1800, when "it made no difference what you believed, just so you believed something." And we have no hope of revivifying present-day Christian militancy by smearing the tenets of Lutheranism with vague generalities of human welfare and international tolerance. Christianity is built on convictions, not on compromises.

Familiar Doctrinal Standards

THE EVANGELICAL and Reformed Churches, two American communions that merged under a temporary agreement four years ago, have recently met in Columbus, Ohio, and adopted a constitution. There were only six dissenting votes, and "the union of the Evangelical Synod of North America and the Reformed Church in the United States is consummated." The doctrinal statement, as reported by an official news bulletin under date of June 25, will interest members of the Lutheran Church because of external resemblances to our own confessional position. One wonders to what extent conferences would reveal essential inner agreements. We quote:

"The Holy Scriptures of the Old and New Testament are recognized as the Word of God and the ultimate rule of Christian faith and practice.

"The doctrinal standards of the Evangelical and Reformed Church are the Heidelberg Catechism, Luther's Catechism and the Augsburg Confession. They are accepted as an authoritative interpretation of the essential truth taught in the Holy Scriptures.

"Whenever these doctrinal standards differ, ministers, members and congregations, in accordance with the liberty of conscience inherent in the Gospel, are allowed to adhere to the interpretation of one of these confessions. However, in each case the final Norm is the Word of God.

"In its relation to other Christian communions the Evangelical and Reformed Church shall constantly endeavor to promote the unity of the spirit in the bond of peace.

"Congregations shall be allowed freedom of worship. The forms and order of worship that are set forth in the Book of Worship and in the hymnal approved by the General Synod shall be followed as the accepted Norms.

"The Lord's Day and the festivals and seasons of the Church Year shall be observed with appropriate services in the house of God.

"The sacraments of the Church, instituted by Christ, are Holy Baptism and the Lord's Supper.

"The rites of the Church are confirmation, ordination, consecration, marriage and burial."

THE HOME CIRCLE

By MRS. W. L. HUNTON

A MIDNIGHT STAMPEDE

By P. W. Luce

"BE YE THEREFORE MERCIFUL, AS
YOUR FATHER ALSO IS MERCIFUL
... FORGIVE AND YE SHALL BE
FORGIVEN."

"And forgive us our trespasses as we forgive those who trespass against us." Do we always think of the full import of these words when we pray? No blessing can come if we are not merciful and forgiving.

*Brethren called by one vocation,
Members of one family,
Heirs through Christ of one salvation,
Let us live in harmony;
Nor by strife embitter life,
Journeying to eternity.*

*In a land where most are strangers,
And our sojourning so short;
In the midst of common dangers
Concord is our best support;
Heart with heart divides the smart,
Lightens grief of every sort.*

*Let us shun all vain contention,
Touching words and outward things,
Whence alas! so much dissension
And such bitter rancor springs;
Troubles cease, where Christ brings peace
And sweet healing on His wings.*

*Judge not hastily of others,
But thine own salvation mind;
Nor be captious to thy brother's,
To thine own offenses blind;
God alone discerns thine own
And the hearts of all mankind.*

*Let it be our chief endeavor
That we may the Lord obey,
Then shall envy cease forever,
And all hate be done away,
Free from strife shall be his life
Who serves God both night and day.
—E. J. P. Spitta.*

OBSERVATIONS

By Angela S. Crispin

YESTERDAY we heard someone say:
"Nothing important happened today."

Yet we watched a linnet building his nest;
Ants clearing a hole,—do they never rest?
A spider was weaving such fairy lace
We scarce dared breathe, lest she drop
from her place.

From the palm tree an oriole stripped some
thread,
And fastened her nest to the leaf over-
head;
A swift darting carp, in the waters cold,
Changed his black velvet jacket for one
of rich gold.

Did our ears play us false? Surely no
one would say
"Nothing important happened today!"
—The Beacon.

BECAUSE of the shortage of cowpunchers in the Cariboo country, Paul Ringo had been hired by the Judson outfit to drive the chuck wagon on the two hundred-mile ride down to Ashcroft, where the British Columbia cattle were to be entrained for Vancouver. Paul had the reputation of being the best sixteen-year-old cook in the northern country, and could also take his turn at night herding when occasion demanded.

Paul was a lightweight, and also a good rider. He had often raced for fun, little dreaming that the experience gained would stand him in good stead when he had suddenly to put his skill and his horse's speed in a mad dash for a seventy-five thousand dollar prize.

Having his wagon team to look after, Paul had no horse of his own on this trip down the long Cariboo road, and, as the cowboys have strong aversion to having their stirrups altered to suit legs as short as Paul's, it looked for a time as if the lad would be a plebeian cook for the whole trip. The cowboys laughingly told him that the closer he stuck to the wagon, the better the grub they would get, and that he could get all the riding he wanted when he returned to his own ranch.

But an old cow, having taken a violent dislike to Buck Marshall, caught that puncher unawares and hooked him with right good will. Buck was not very badly hurt, but the injury was sufficient to take him out of the saddle for several days, and Foreman Jerry Maguire had to recast his plans as a result. Marshall was to have gone on night herding duty that evening to keep the animals from back-tracking up the Cariboo road. As a result of the accident, it looked as if this extra work would have to be done by men already thoroughly tired out after nine days steady plugging after the animals.

The foreman was bemoaning the change of luck at supper time, when one of the men chipped in:

"Why don't you get Paul to take a trick tonight? He could sleep in the wagon tomorrow, with Buck doing the driving."

Jerry was a little dubious. "Think you could handle old Dynamite, young fellow?" he wanted to know. Dynamite was probably the best cow pony with the outfit, though once upon a time he had the worst reputation in the Cariboo country. Even now he was never safe when fresh, but there was no danger of him cutting up after the hard work of the past several days.

"I guess I could handle any horse in the outfit," said Paul in a matter-of-fact way, "in the shape they're in now. It's only when they're fresh that they're too strong for me."

So it was arranged that the lad should go on watch from ten that night to five o'clock in the morning. The cattle were herded in a long valley, flanked by steep

hills. One end opened on the Cariboo road, the other tapered into a narrow draw that broke into a deep ravine two hundred feet wide.

Jerry Maguire elected himself to guard the west end, near the Cariboo road. If the cattle were at all restless, he reasoned, they would be much more likely to back-track than to try to get into the strange country to the east.

Only, Jerry had not figured on the dust storm!

Paul had been nearly four hours on his vigil, riding slowly up and down, and bunching back any animals that showed a tendency to roam afield, before anything happened. It was a bright moonlight night, and he could easily pick out familiar steers in the bunch of six hundred. Most of the cattle were lying down, contentedly chewing. There was not the slightest hint of trouble.

Then suddenly Paul noticed a restlessness in the bunch. Old cows were standing up and sniffing the air. The steers were milling and jostling each other. Soon most of the beasts were turning, facing the south.

It came almost in an instant. First a distant rustling in the air, then the curling waves of a windstorm, and then the mighty cloud of dust. From the bare and sun-scorched hill of Ashcroft the windstorm had scooped up millions of fine, gritty particles of dust, and was tumbling and tossing these into a cloud that seemed to cover the land. The cattle had sensed this before they could actually see or feel it. They knew rain, they knew snow, but this strange thing that got into their eyes and ears and nose seemed to them to be a new and terrible danger. They were frightened.

Through the haze of blinding dust that enveloped him, Paul saw the herd stampeding away from the dust storm.

Putting spurs to Dynamite, Paul galloped to head off the bunch, using his quirt at random with good effect. At first the cattle were going in the direction of the hills, so there was no great occasion to worry, as their mad rush would certainly come to a stop before they had gone far up the steep ground. It might take a few hours in the morning to gather up the strays, but the situation did not seem serious.

And then, as the dust commenced to clear, Paul saw that the leaders of the stampede were beginning to swerve. They were heading to the draw that ended in the deep ravine!

Unless he could stop the stampede, the whole six hundred beeves would hurtle headlong to destruction.

"Dynamite, oh, Dynamite, shoot! Old Boy," cried Paul, drawing his horse slightly away from the herd to give him a clearer track.

Paul tucked the quirt under his arm as he leaned far forward and spurred Dynamite on to his best effort. The old horse knew what was wanted of him, and responded nobly. With flaming nostrils and

blood-shot eyes the gallant horse strained every muscle to overtake the big white Shorthorn steer that galloped madly in the lead of the stampeding herd.

Once or twice Dynamite stumbled, but the game old horse quickly recovered and shot forward. He knew, just as well as did his rider, that there was need for every ounce of strength he could summon if the stampede was to be stopped. Long ago Dynamite had learned that a short, sharp ride was much to be preferred to weary hours spent hunting stray cattle, and like a wise cow pony, he was going the limit.

Slowly but surely, horse and rider were gaining on the Shorthorn leader, but the gulch was dangerously close. If the big steer got to the draw first, Paul knew he could never stop the rest of the herd from blindly following to destruction, and there was more than a chance that he and Dynamite might be swept into the vortex and down the ravine.

A hundred yards and the Shorthorn kept in the lead. Fifty, and still Paul could not use his quirt. But inch by inch, the horse gained on the steer, and when they were twenty yards from the draw Paul knew that old Dynamite had done his share. The rest depended on the strength of his arm, and the obstinacy or fright of the Shorthorn.

Holding the lines in his left hand, and resting all his weight on his left stirrup, Paul drew Dynamite close to the steer and swung his quirt straight for the muzzle. The animal snorted with pain, and swung ever so slightly to one side. Paul lashed him again and again, Dynamite crowding the steer of his own free will so that his rider could use the quirt with telling effect. More and more the big white brute gave way and the herd behind him swung to one side as did their leader.

Out of the corner of his eye Paul saw the open draw flash past, and he knew that victory was almost won. Tugging with all his strength at the lines, he managed to pull Dynamite around and whirled back to the opening to prevent the stragglers plugging through. A few did try it, but only a couple got by, and these, finding themselves separated from the main herd, turned and came back of their own accord.

Far up on the hill, the cattle bunched up, tired out by the steep climb, their fright over.

In the bright moonlight Paul saw Jerry Maguire coming on the gallop.

"Paul, my boy, give me your hand," he said. "That was beautiful riding you did. I saw it all from across there, but couldn't do a thing to help you. I thought for sure the whole herd would get into mince-meat at the foot of that ravine, and so they would but for your grit."

"I'm glad I was able to stop them, and I guess old Dynamite is glad, too. He looks quite proud."

"We'll give Dynamite a double ration of oats for his reward," laughed Jerry. "As for you, young fellow, I'll give you your choice. You can have that big white Shorthorn you walloped so soundly, or you can come with me to Vancouver for two weeks."

"Oh, Jerry, I'm just dying to see a big city. I'd sooner that than have the whole herd as a gift."

"Vancouver it is," said Jerry.—*Selected.*

NEIGHBORING WITH LITTLE CHILDREN

By M. Louise C. Hastings

NEIGHBORING is getting to be a lost art in city life. Today we live in a few rooms in some huge apartment house, and seldom do we know our nextdoor neighbor. This has an unfortunate effect upon our children. Country life offers opportunities to "drop in," to do little things for others; there we have certain implied obligations that are delightful. Community life in the suburbs of large cities also offers ways of being friendly. But why can't we who live in apartments do something to bring into our children's lives the spirit of an ideal country village where neighboring is a lovely thing that keeps the heart glowing?

Gardens help in their season. If there is no ground to spare outside, then inside; or if there is no sunshine inside, then perhaps room for at least a small box can be found on the roof. In any case a basket of fresh growing pansies may be bought, picked by the children and shared with their friends. If there is room, a "friendship garden" out of which come flowers and vegetables, not to be used at home but to be given to acquaintances, is an unfailing help to neighboring.

Another, is to let the children assist in making cookies. It is such fun for them to give some to the mail carrier, to take a bag to the traffic policeman at the corner and to pack a tin box for father to take to his office and pass around to his associates.

I recall a mother who said in my hearing, "Each month we are going to remember somebody's birthday." As the family was small, this meant including neighbors. Sometimes in May the children made several May Day baskets for shut-ins. At Thanksgiving they expected to share their good things with persons less fortunate. Christmas always meant doing little things for others besides the family. It was genuine pleasure for them to make their own valentines and send them off to distant relatives and nearby acquaintances.

Letters are always delightful, even though the ones who receive them may live in the next apartment. When people are obliged to remain at home the ring of the postman is always an event, whether they are five years old or seventy-five.

The telephone is another means of conveying happy greetings. "Shall I call Mrs. Rice and wish her a happy day?" I once heard a little child who was enjoying the art of telephoning say to her mother. How much oftener this might be done if we only realized the joy it would bring.

Often on New Year's Day at our home we call up friends of all ages and wish them a Happy New Year. When children see and hear their parents doing things of this kind, they usually wish to do the same, and so it becomes a character-building project without any planning. It has long been our custom to prepare a list every month of those we think would be made happier by hearing from us. Our little girls see to it that at least a card or telephone message is sent to each one on the list.

"Bobby's aunt is getting well, and I'm going to send her a card and tell her I'm

glad," announced a little boy one day. "But do you know her?" his mother asked. "No, but Bobby does," was the quick reply, and he sent the card.

—*National Kindergarten Association.*

SUMMER

STAR DRIFT and moonshine and fleecy clouds over,
Green hedge and deep shade and fields sweet with clover,
Wind-lyres in treetops that say to each corner,
'Tis joy time. 'Tis bliss time. 'Tis mirth time. 'Tis summer.

Grasses in meadows and butterflies winging,
Robins and swallows and orioles singing,
Insect and brown bee, but every shy hummer
Proclaims to the whole world, 'Tis joy time. 'Tis summer.

Sunlight and blue skies and fragrance of roses,
Girdles and garlands and gardens of posies,
Hearts throbbing gayly as beat of a drummer,
Happy are we, for 'tis summer. 'Tis summer.
—*Exchange.*

HOUSEHOLD HINTS

BUTTERFLY SALAD. Chop some canned peaches into lemon gelatine and put into individual molds. Serve on lettuce leaves on which extra slices are arranged, topped with mayonaisse.

MACAROON CUSTARD. One tablespoon gelatin; one-fourth cup cold water; two cups milk; three eggs; one-third cup sugar; one-eighth teaspoon salt; two-thirds cup macaroon crumbs; one teaspoon vanilla.

1. Soak gelatin in cold water.
2. Make a custard of milk, egg yolks, sugar, and salt.
3. Add gelatin and cool.
4. Add macaroon crumbs and vanilla. Stir until the mixture begins to thicken, then fold in stiffly beaten egg whites.
5. Mold and chill thoroughly.—*Selected.*

TWO LITTLE owls sat in a tree
Looking as wise as wise could be.
Said one to the other, "'Tis very clear,
The less we speak the more we hear."

—*Marie-Anne Jordan.*

SMILES

"Two London cabmen were glaring at each other. 'Aw, what's the matter with you?' demanded the one.

"'Nothing's the matter with me.'

"'You gave me a narsty look,' persisted the first.

"'Well,' responded the other, 'now you mention it, you certainly have a narsty look; but I didn't give it to you.'"
—*Selected.*

COURAGEOUS CALEB

Throughout His Lifetime Caleb Devotes Himself to Faithful Work

By D. BURT SMITH

Joshua 14: 6-15. The Sunday School Lesson for July 10

COURAGEOUS as a spy, confident in God's help to carry through God's plans, faithful to the end, standing in the promises received from God, Caleb is recognized as a fit example to be followed. He was not a fanatic, wildly swinging his arms and shouting his loyalty to God, but with thoughtful calmness he faced situations and shared in them. He did not lose his head over great advantages or great dangers. He was the kind who is sure that back of all is God. It is pleasing to hear this sturdy pioneer declare as they confronted strongly defended Canaan: "If Jehovah delight in us, then he will bring us into this land, and give it unto us." It is surprising but gratifying to learn that nearly a half century later he had lost neither zeal nor courage, but was eager to conquer and possess the section of Canaan which had been set apart for him.

Remembering

The long wandering in the wilderness and the bitter struggle to drive out the inhabitants of the land had been a trying experience for Caleb and Joshua, the two who alone had been adults in Egypt and had entered the Promised Land. Joshua's military strategy had succeeded, but yet there were well-fortified places too hard for them to conquer. Among these was Hebron, a rugged hill country whose people defied Israel. Caleb remembered that this was the part of the land he had walked over as a spy forty-five years before and that had been allotted to him for possession. God's promise that Hebron should belong to him and his children was taken by Caleb to mean what it said. That promise did not mean that he would be granted freedom to move into Hebron as its people moved out. Caleb knew that Israel must fight to get possession of it. Caleb laid the matter before Joshua, who must have remembered how God told Moses to make the promise to Caleb. Joshua must have realized that he must follow that promise of God in allotting the land. God's promises involve us in making good the condition for their fulfillment. Caleb remembered the promise; he was ready to meet the requirement, though it called for hard fighting.

Requesting

There was nothing boastful about Caleb's saying of himself that he had wholly followed the Lord his God. To him that was matter of course. What else could a man do? This was none too much to expect of a man. So at the age of eighty-five the sturdy Caleb was ready to request of Joshua that he be given the privilege of conquering Hebron. His age was not great, but his life had endured sufficient tests for him to feel like crediting God with keeping him alive through it all. The wilderness wandering had taken by death thousands, but he had been spared;

to God he gave thanks for this. But Caleb was facing a hard struggle. What had he to put into it? He thought of himself physically. Passing years had left no evidences of weakness. He felt as strong and courageous as ever. If there was a war involved he was ready for it, as able to face difficult tasks as he had been while Moses still lived. So his request to Joshua was to be expected. "Now therefore give me this mountain,"—this plea was based on what he remembered of Hebron years before. He remembered the men of giant stature, the cities well fortified, the defense that seemed unconquerable. But Caleb had not changed. Just as he had considered God when he spoke to Israel about the difficulties of conquering the Promised Land, so now he took God into account as he thought of these difficulties for himself. Caleb was ready to practice what he had preached. What he advised others to do, he was ready to do. Caleb did not change his mind about the Promised Land during the many decades. He retained his zeal and faith. He had the courage to venture, believing that God would see him through to victory.

Receiving

Caleb's request was honored. There was no disposition to interfere with his hopes. Joshua needed no more persuasive argument than Caleb's request. Hebron was assigned to Caleb, but there is no record of how he took possession of it. The explanation given is that Hebron became the possession of Caleb because he wholly followed God. What resistance the Hebronites made, and what strategy Caleb employed, it would be interesting to know.

THINK OF THESE

WHAT A MAN does is an index of what he is; he should watch his index.

Spasmodic devotion, though better than none, accumulates something, but not enough.

It is worth a lifetime of faithfulness to be ready for an emergency.

Unless courage starts with some relation to God it is hardly worth being cultivated by any Christian.

God's promises should be remembered and their conditions met by us.

DAILY BIBLE READINGS

July 4-10

M. Caleb at Forty. Joshua 14: 6-9.
T. Caleb at Eighty-five. Joshua 14: 10-15.
W. The Strength of Jehovah. Psalm 71: 12-18.
Th. Remembering God in Youth. Ecclesiastes 11: 7-12: 1.
F. "A Crown of Glory." Proverbs 16: 23-33.
Sat. Renewing One's Youth. Psalm 103: 1-6.
S. Jehovah My Keeper. Psalm 121: 1-8.

But the recorder of the event allowed the result to stand on the fact that God made good His promise. The fact that "the land had rest from war" was considered exceptional enough to be mentioned.

Caleb built up a willing dependence on God. Experience strengthened that dependence. His successes, whatever they were, did not lessen it, and facing hard tasks did not cause any doubt of it. Caleb grew into a courageous man whose faith and faithfulness were notable. God's promises were accepted as dependable, and Caleb devoted himself to meeting whatever condition was prescribed for him. Caleb's interest in war and his willingness to engage in it were a product of the age. Because of the military conception, Israel knew it must fight to live. Caleb and Joshua and all Israel fell into line with the idea of the necessity of war. Caleb gave credit to God for his victories, keeping himself in the background.

IT ACTUALLY HAPPENED

Ten minutes before the time of beginning the church school worship program, a visitor walked into a Sunday school to observe how it was conducted. About the same time the superintendent arrived, fumbled a few minutes in the Sunday school hymnal, jotted down a few numbers on a sheet of paper and was "ready" for the "program of the day." Then he went to the cabinet, took out the songbooks and distributed them by the slap-slap method, actually tossing each book about two feet to the chair instead of placing each book quietly on the chairs. All this time while the fussy superintendent was doing things in an inefficient manner, there were a dozen boys with nothing to do but look on and develop a non-worship attitude, and any of these boys could have done the jobs better than the superintendent was doing them. It is not surprising that the "worship period" did not develop a reverent attitude in that school.

GET READY

It is not easy to hold interest in the program for Parish Education Month during these days. But it must be done by certain leaders, or the report for September will not be commendable. The literature has been available for some time; by this time it could be well in hand and plans laid for putting it all into use in the fall. Some committeemen will not forget, or dismiss the whole matter during the summer, though a good many of them will. So it brings a serious obligation before others who conscientiously undertake to make Parish Education Month function profitably in 1938.

Probably this year some congregations will observe the "month" for the first time. They probably have good reasons for not having done so before. There is all the greater reason for making careful preparation for it this year, so as to counteract what has been lost and give congregation and community the privilege of gathering the benefits of observing Parish Education Month.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

THREATS TO OUR LIBERTY

I PETER 2: 13-16

THIS is the second in a series of three July topics submitted by the young people themselves.

What Is Liberty?

The first essential in any discussion is to establish definitions. No subject is normally less intelligently discussed than that of liberty. The word itself has a Latin origin and means *free*. Most of us are too ready to accept a literal definition and to say that liberty is freedom from all restraint. That definition is almost as childish as that of one little girl, "Liberty is doing just as you want to."

Such a definition is as unsocial as it is immature. If there is to be society, there must be restraint on freedom. It would be unthinkable to expect people to live together in home, in school, in community, in any relationship and maintain complete freedom. Liberty, then, is a comparative term. *Liberty offers the largest possible freedom to the individual consistent with the rights and welfare of all.* There will always be difference of opinion as to the meaning of liberty in any specific case. Just how much restraint is necessary for the good of all? For the purposes of our discussion it is sufficient to admit that some restraint is essential to true liberty.

Self-government

The following quotation is from L. P. Jacks in "The Education of the Whole of Man": "In current expositions of self-government, which is, of course, the essence of democracy, too much emphasis is laid on the first part of the word, 'self,' and too little on the second, 'government.' Otherwise the obvious truth would never have been overlooked—and many of us are in the habit of overlooking it—that a self-governing community can only exist when the individuals composing it have learnt the elements of self-control—with due emphasis on the second half of the word. Giving everybody the vote is no substitute for this, but will only make matters worse, since the wise use of one's vote demands as much self-control as anything else we do in life. A community which political operators can lead by the nose, or which succumbs to mass bribery at election time, is clearly not a self-governing community, no matter how widely the franchise be extended. It is governed by those who offer the bribes, and is better described as self-abandoned than as self-governed."

Selfishness

In discovering threats to our liberty we naturally explore the realm of character. Liberty is not a matter of laws or lack of laws. It is not entirely dependent on the set-up of government. *Liberty is a spirit, an attitude, that glorifies person-*

ality but insists that its growth be unselfish. Selfishness is a basic sin. It is the tap-root of practically every other major sin. When the selfish person speaks of freedom he is eloquent about his own rights. He conceives of society as organized for his own welfare. He refuses to obey any law that does not please him. If he cannot refuse openly for fear of punishment, he justifies every evasion he can make secretly, on the grounds of personal liberty.

It is selfishness in human nature that makes laws of restraint necessary. If men were Christlike and placed others first, we would need no laws. Selfishness about the money of others leads to greed, the exploitation of the weak, unjustified prices and profits, the production of shoddy materials, the sale of hurtful drinks and drugs, bad housing with its unsanitary and immoral results, robbery and theft, and a thousand other unsocial practices.

Selfish gratification of the passions leads to the break-up of homes by divorce, the spread of unsocial diseases, the promotion of unwholesome recreation, and murder itself. If the restraining laws on our statute books are examined, selfishness will be found at the root of all the crimes they seek to control.

The Christian religion is the only insurance for liberty. It places a control upon personality that is willingly accepted. It touches the wills of men and, because of its touch, men will to be social. A restraining law means nothing to the true Christian because he has no desire to do the thing that will hurt either himself or his neighbor. His law is love, and that is the most complete control of all.

Centralization of Government

It is difficult to discuss the centralization of government without political implications. But it is not possible to consider our topic without facing frankly the present tendencies toward an increase in powers and functions of government. This is especially marked in America, under the so-called New Deal. The essential of liberty is found in the inner life and attitudes, in the mastery of sins, such as selfishness, greed, lust, racial pride, desire for power and the like. But some forms of government are much more favorable to wholesome, happy life than others. They restrain sinful human nature with the least possible control.

Social welfare has become a major interest of government. The causes and cure of poverty, sickness, economic depressions, crime, exploitation of labor, bad housing, bank failures, losses in agriculture, unemployment, dependence in old age and many other problems, have become the direct concern of the national government. The relief of human needs has been largely taken out of the hands of private agencies. But far beyond the limits of the program of relief, the New Deal advocates numerous laws that restrict private initiative and freedom. In some cases the program

has progressed to absurd or disillusioning results. In other cases it has seemed to work to the good purpose intended.

There is no doubt in the mind of any thinking person that centralization of government endangers liberty.

Essential Rights

Freedom of speech is an essential right in a democracy. Here again human judgment enters into the question,—how much freedom? Shall a man have the right to say just what he pleases? Suppose he pleases to malign the character of his neighbor? Suppose he pleases to promote some form of immorality or to advocate the use of some habit-forming drug? Suppose he pleases to stir up revolution against the government? Suppose he pleases to stir up racial or class hatreds? Suppose he pleases to say many others things that menace the welfare of the nation? The matter of freedom of speech is found to be much more complicated than we might suppose.

Freedom of religion—here there can be no question. Or can there? Suppose a man's religion tells him that he can have two wives? Suppose he is a nature worshiper and claims the right of worship without the benefit of clothing? Suppose his religion is very emotional, not to say noisy, and he insists on the right of expression unto all hours of the night in an otherwise quiet neighborhood? Suppose his religion demands refusal of military service? Even the right of religious freedom, essential as it is to a democracy, may require its modifications.

In the middle ages the Roman Church viewed the right of freedom in religion in this way. False religion means the eternal loss of the soul. More than that, false religion spreads like a contagion. Therefore it was better to save a heretic from hurting his neighbors and hurting himself further by imprisonment or death. This principle has persisted to our times in some countries. We believe that it is wrong. So long as a man does not interfere with his neighbor's rights, he is free to worship God as he will.

The Christian people of America may well be on guard against all threats against liberty. They must insist on the largest possible freedom for the individual. *The sense of individual responsibility and the development of personal initiative must not be sold at any price of seeming security.* Old doctrines of industry and thrift are not to be lightly laid aside by dependence on a paternal government. The capitalistic system itself must be modified, no doubt, but only with the greatest care and patience until we have a better system that has been well tested. The church does have a stake in such matters. The most wholesome type of Christianity will grow best where there is true liberty.

* * * *

TO LEADERS: Topic date, July 17. Next week—"Shall We Look to the Church or the State?"

CHAUTAUQUA LUTHERAN ASSEMBLY, FRANKLIN, OHIO

"O, WHAT is so rare as a day in June,
Then, if ever, come perfect days."

The Chautauqua Lutheran Assembly and the Luther League of Ohio Convention brought together a goodly number of youth and adults to spend the greater part of the week of "perfect June days,—the twelfth to the sixteenth,—at the beautiful Miami Valley Chautauqua Grounds, near Franklin, Ohio. Well-constructed programs, delightful fellowship, wholesome recreation, and ideal weather were contributing factors assuring the success of the meetings. More than five hundred persons were in attendance, the registration for all or part time being 479. Included in this number were 121 registering for the Luther League convention. That the Chautauqua Lutheran Assembly, a new venture this year, has proved its worth, was voiced by the unanimous vote of those attending that it be held again next year.

The Program

A letter of greeting from Dr. F. H. Knubel, president of the United Lutheran Church in America, was well received. Mrs. Clarence E. Gardner, Litt.D., president of the Women's Missionary Society, U. L. C. A.; Miss Jessie Thomas, missionary to India; Dr. W. D. Allbeck, professor at Hama Divinity School; Dr. C. E. Krumbholz, executive secretary of the Inner Mission Board; and pastors, Dr. F. W. Otterbein of Chicago, F. F. Secrist of Dayton, Dr. W. M. Hackenberg of Zanesville, Dr. E. C. Xander of Springfield, and Dr. A. J. Traver of Frederick, Md., addressed the Assembly from day to day, and also led discussion groups. Presiding at the sessions and meetings were Dr. Joseph Sittler, president of the Synod of Ohio; Dr. R. A. Albert, president of the Southern Conference; Mrs. J. B. Gilbert, president of the synodical Women's Missionary Society; Mrs. C. C. Wessel, president of the Women's Missionary Society, Southern Conference.

Interesting features of the assembly were the picnic supper and sunset services at the "Indian Mound," Miamisburg; the Campfire and "Chapel in the Woods" service; and the historical pageant (written by Miss Blanche Christy), depicting Lutheranism in the Miami Valley from pioneer days.

"Anywhere with Jesus" was the theme of the Luther League Convention held Sunday evening and Monday. Young people from various sections of the state, by their spirit of devotion and earnestness of purpose, evidenced the fact that our youth are not failing the church but are serving the Christ. Drs. Krumbholz and Otterbein and Miss Thomas addressed the convention. Miss Brenda Mehlhouse represented the national organization. The Rev. Walden M. Holl was the chaplain. Dean A. Myers, Luther League president, and Andrew Dropko, president-elect, and the Rev. Joseph Frease, director of Young People's Religious Work, Synod of Ohio, presided.

RALPH A. HARSHMAN,
President of the C. L. A.

LUTHERAN CHURCH MUSIC INSTITUTE

THE THIRD annual Lutheran Church Music Institute will be held in conjunction with the Summer School of the Synod of Ohio at Lakeside-on-Lake Erie July 18-24, under the direction of the Committee on Church Music of this synod.

The institute was inaugurated in the summer of 1936, and had an enrollment of 180 people from seven states and Canada. A feature of each institute is the choir laboratory, conducted in 1936 by Dr. F. Melius Christiansen, and in 1937 by Prof. Morten J. Luvaas of Allegheny College. This year the committee has been fortunate enough to secure the services of Dr. Carl F. Pfatteicher, director of music in Phillips Academy, Andover, Mass. Dr. Pfatteicher is a member of the Church Music Committee of the U. L. C. A. and has probably done more for the furtherance of the Lutheran chorale in America than anyone else during the past quarter century.

Other members of the faculty and discussion leaders will be Dr. Ulrich Leupold of Berlin, Germany, one of that country's outstanding authorities on church music and liturgy; the Rev. Frederick M. Otto, chairman of the Committee on Church Music of the Synod of Ohio and dean of the institute; the Rev. John W. Rilling, minister of Trinity Church, Lakewood, and well-known translator; the Rev. Herman L. Gilbert, minister of St. Paul's Church, Mansfield, registrar of the institute; the Rev. E. Rudolph Walborn, minister of Indianola Church, Columbus; and Mr. Walter Holtkamp, organ architect.

An intensive study of the choir and organ music by Lutheran masters of the sixteenth and seventeenth centuries will make this institute unique among church music institutes and conferences in this country.

The registration fee for the week is one dollar.

Further information may be had by writing the Synod of Ohio, 20 South Third Street, Columbus, Ohio, or the Rev. Frederick M. Otto, 905 East State Street, Fremont, Ohio.

THE LUTHERAN LAKE CAMP

of the Central Conference of the Synod of the Northwest will be held at Lake Independence, Minn., August 14-20. This is a Bible camp and its purpose is to give biblical information, religious inspiration and leadership help to Christian workers in all branches of church activity as well as to provide Christian fellowship and wholesome physical recreation.

The staff is as follows: Dean, the Rev. Nels Kristian Feddersen; registrar-treasurer, Miss Pearl Howdeshell; director of recreation, the Rev. F. H. Clutz; Dean of Women, Mrs. P. H. Roth; Dean of Men, the Rev. Walter M. Stuhr.

Prof. P. H. Roth, D.D., president of the Northwestern Theological Seminary, will teach a course on "Early Church Heroes"; Prof. J. H. Dressler of the seminary, will teach the accredited Parish and Church School Board course, "Human Nature";

Mrs. I. C. Fackler, missionary worker from Milwaukee, will teach the study text, "The Church Takes Root in India"; the Rev. Walter M. Stuhr, "Worship"; the Rev. P. L. Wetzler, "Modern Problems in the Light of the Minor Prophets."

Special programs are a feature of the evenings, to which visitors are welcome.

Address, Miss Pearl Howdeshell, Registrar, 1012 East 26th St., Minneapolis, Minn.

L. S. A. A. ASHRAM



AGAIN THIS YEAR Lutheran students in the colleges of our land are looking forward to another "Ashram"—the corporate spiritual quest which is becoming the traditional annual retreat of the Lutheran Student Association of America.

The 1938 conference, August 22-28, which brings together for prayer, praise, study and training 300 students, alumni, and leaders, will be held among the Rocky Mountains on the shores of Flathead Lake, directly south of Glacier National Park near Kalispell, Mont. Delegates to the conference will be drawn from nearly all of the 250 college campuses which now have local groups of the Lutheran Student Association of America. Until July 1 registration is being limited to two students from each campus in order to give colleges all over the country equal representation.

The theme of the conference is "A Clinic in Christian Community Living," divided into the sub-topics, On the Campus, In the Community, In the World, In the Church, and In Christ. At the Ashram students will live as a Christian community, practicing the fellowship of believers which they discuss during the sessions of the conference.

The best leaders of the Christian Church are being invited to give instruction and inspiration. The program of a typical day at the Ashram will include a morning dip, worship, breakfast, quiet hour, conference groups, Bible study, noon lunch, L. S. A. A. techniques, recreation, personal conferences, dinner, lakeside evensong, and evening addresses on the great topics of the theme.

The dean of the Ashram this year is the Rev. Frederik Schiotz, student secretary of the American Lutheran Conference, Moorhead, Minn. The dean of women is Miss Hortense C. Hage, acting student secretary of the American Lutheran Conference and national adviser to the Lutheran Student Association of America. The Rev. Carl Lundquist, pastor of Concordia Church, Chicago, and also an L. S. A. A. adviser, has been chosen as dean of men for the conference. Joel Lundeen, student at Augsburg College in Minneapolis, has been appointed registrar of the conference. Students from the Middle West and the East plan to travel from Minneapolis and Chicago by way of the Northern Pacific Railroad and stop at Yellowstone Park, where private cars belonging to members of Lutheran congregations in the vicinity will take the party through the major portion of the Park. Again after leaving

the Ashram the party will be driven through Glacier National Park by the Lutherans in Kalispell, Mont. Tentative plans are being made by a part of the crowd to take a short trip to the West Coast following the tour through Glacier Park. William Gentz, a student at the University of Minnesota, has been appointed chairman of the transportation arrangements from the East and Middle West.

The Ashram this year is the third great national conference held by the Lutheran Student Association of America. The meet last year was held at Susquehanna University in Selinsgrove, Pa.; in 1936 at Lake Oconomowoc, Wis. It is the one time during the year when the leaders of the local campus groups get together for mutual help, inspiration, and training. It is significant because it is symbolic of the work being done by pastors and the students themselves throughout the country through the medium of the Lutheran Student Association of America, a corporate activity of all the great Lutheran bodies in the United States and yet belonging to none, an autonomous organization.

The work of the association is growing; new groups are continually being added. Special projects of national council of the association are an India scholarship and the Ukrainian mission project. Each year the Lutheran students in America support one Lutheran student in India in college study. Contributions are also sent to the work of the National Lutheran Council in the Ukraine, where hundreds of inhabitants are being converted from atheism to the Lutheran faith.

New national officers will be elected at the 1938 Ashram in Montana. Officers this year are: President, Heinrich Suhr, Lutheran Theological Seminary, Philadelphia, Pa.; vice-president, John Gebuhr, Iowa State College, Ames, Iowa; secretary, Elizabeth Bischoff, Newberry College, S. C.; and treasurer, Roland Swanson, University of Washington.

THEOLOGICAL PROFESSORS CONFER

At THE Lutheran Theological Seminary in Gettysburg, on June 8, convened professors from six of the ten seminaries of the United Lutheran Church. Acting President Luther D. Reed of the Philadelphia Seminary was elected chairman. The late Charles M. Jacobs had been elected chairman a year ago. President John Aberly of Gettysburg Seminary conducted the devotions.

"Adolph Nussmann, Pioneer Lutheran Preacher in North Carolina" was the subject of a paper read by Dr. John B. Moose of the Southern Seminary. It was briefly discussed by Dr. W. A. Allbeck of Hamma Divinity School.

Prof. H. Grady Davis of the Chicago Seminary read a paper on "The Lutheran Conception of the Word of God" and Prof. Charles M. Cooper of the Philadelphia Seminary read a paper on "The Use of Critical Commentaries by Seminarians." These papers were briefly discussed by Dr. P. W. H. Frederick of the Western Theological Seminary at Fremont.

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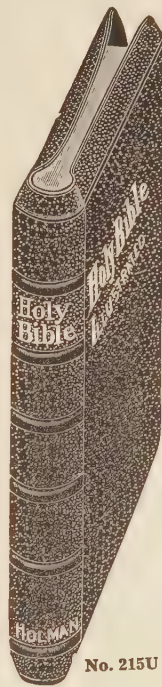
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At the evening session there were informal discussions conducted by Prof. T. R. Tappert of the Philadelphia Seminary on "The Muhlenberg Bi-Centennial" and Dr. A. R. Wentz of the Gettysburg Seminary on "Accrediting Seminaries."

At the session on Thursday morning, June 9, Dean L. H. Larimer of Hamma Divinity School conducted the devotions and Dr. Holmes Dysinger of the Western Seminary read a paper on "The Uniqueness of Jesus" which was discussed by Dr. E. E. Fischer of the Philadelphia Seminary. Dr. E. E. Flack of Hamma Divinity

School discussed "The Seminaries and the Ecumenical Movement."

As officers for the ensuing year Dr. P. W. H. Frederick of Western Seminary was elected chairman and Dr. B. H. Pershing of Hamma Divinity School was re-elected secretary.

GOD SEND us men with hearts ablaze,
All truth to love, all wrong to hate;
These are the patriots nations need,
These are the bulwarks of the state.

—F. J. Gillman.

MAPLE LEAVES AND BEAVERS

By N. Willison, Litt.D.

THIS is the evening of Pentecost. The air is still and cool but all day there has been blowing a rushing, mighty wind. It has been the kind of wind that is not welcome on the prairies for it dries up the land, pulls out the young plants and covers up others in the drifts that it makes. Yet, to those who have sufficient strength of faith even such wind must be a part of the Providence of a gracious God and must "work together for good to them that love God." To such, it too, may be a sign of the presence of the Spirit of God among His people. It has seemed so to me today.

In Trinity Lutheran Church this evening the Holy Spirit was surely operative to an unusual extent for eleven persons were received into the Church by Holy Baptism—two entire families, parents and children. It was a rare event and testified in a striking manner to the need and opportunity of Home Mission work. This morning, in the little Zion Lutheran Church of the United Norwegian Synod, by confirmation and otherwise thirty-six persons were received into membership! It was a happy pastor and a happy people that could welcome such accessions into the Church. In both churches the services at which these events took place were conducted entirely in the English language. The inferences are self-evident.

At this writing the Province of Saskatchewan is in the midst of an election campaign. Voting takes place three days hence, and before these words appear in print the outcome will be known. I shall not try to predict that outcome now: just now I am interested in some of the personalities and their audiences as psychological studies. The other night I attended a meeting at which the leader of one of the smaller groups presented his case. He is generally regarded as an intruder who is offering a fantastic and impractical policy. He has no support in the local press—in fact, he is derided as a dreamer and is not taken seriously by veteran politicians of the old-line parties. I expected to find a handful of curious persons like myself making up his audience, but the "handful" had become a multitude! It was the largest audience ever assembled in Saskatoon—probably five thousand indoors and a very large number on the street for whom loud speakers had been provided. I had come prepared to listen to derisive heckling, but I observed respectful attention and much enthusiastic applause. The substance of the address was not new; looked at afterwards on paper it was not strikingly presented. It did, however, come through a magnetic personality that knew how to handle his audience. I recalled how three years ago the same speaker met a hostile group at a great banquet in Toronto. Leaders of an economic philosophy unreconcilably opposed to that proposed by the speaker had come to secure food for ridicule, but before they had listened long they were carried off their feet by a mighty oratorical barrage. Though they refused to become converted to the new theory, they became admirers of the person who pre-

sented it. Another demonstration, it seems to me, of the fact that the human voice, backed by that mysterious something that we call outstanding personality, shall not lose its power among men. The printed page, or the wire, or the radio, or the what-not else, notwithstanding, the able pulpit preacher shall not lose his usefulness. If able orators can make a questionable theory impressive, with what overwhelming force should not the preacher with the greatest story ever told, convince men? Take heart, brethren! Remember Peter on that other Pentecost!

"Outlook Bright"

In an editorial under the heading, "Outlook Bright," the Saskatoon daily, *The Star-Phoenix*, has the following to say about the crop prospect in Western Canada: "There has been an ample supply of spring moisture over the west. In some sections there has been a surplus. At points there is enough to carry on for several weeks. The growing weather has been nearly perfect. Frequent showers, occasional heavy rains, followed by bright days without extreme heat. It could not be better if devised by a farmer himself. There is ground for comparing the present season with that of 1928, when Saskatchewan reaped a \$400,000,000 crop." In these statements *The Star-Phoenix* is expressing the general opinion. The appearance of the prairies just now is a delight to the eye—growing crops and luxuriant pastures everywhere. And on the commons, dandelions to no end! I made an interesting discovery the other day. I have often lamented that cattle did not avail themselves of the dandelions as pasture feed, but on my way to church Sunday morning I passed a big Holstein cow tethered near banks of the most luxuriant dandelions in full flower. Within reach of the cow there was also abundance of grass, but she was filling her mouth with the eagerness of a great gusto from the golden banks all about her. "What beautiful, golden butter that cow should make!" exclaimed a young woman who joined me as I stood contemplating. Truly the prairie at this moment is glorious and full of promise. Our seminary campus, under the industrious care of our gardener-janitor is a very Garden of Eden.

And everything is serene on the campus in more senses than one. The president and his office secretary are still at work, and one collegiate student still uses his room at night, but all other academic activity is suspended. The inspiring jubilee and graduation events are of the past. Professor Magnus is in California on an evangelistic mission; Doctor Goos is about to leave for his cottage at Watrous; Mrs. Willison and daughter are in Ontario; students have scattered to homes and fields of work. There is a great silence! But not for long! The summer passes swiftly and on September 21 our halls will ring again with student laughter and buzz with arrangements for the work of another year.

Our Seminary at Saskatoon

Yesterday I received from a pastor the amount of money needed to pay the col-

legiate fees of one of the students for 1938-39. No doubt other pastors will use the summer to make similar provision for the young men in whom their parishes are particularly interested. This seminary at Saskatoon is their seminary in the sense that it is the institution the Church has placed at their disposal as an avenue through which they can give expression to their desires to serve God and His people. As they have young men whom they would like to see in the Gospel ministry, they have the opportunity here; as they want their gifts to count in the service of Christ's Kingdom, they can invest some of them here; as they want the institution in their midst to be a vital Christian force in bringing better things to the world, they can help here. The seminary is not an inn, or a home, or a retreat to provide material advantages: it is a laboratory, a recruiting station, a rallying point, a central depot, a living, throbbing training center made available for those whose view of the Christian life enables them to see the blessings inherent in the privilege of giving. It belongs to those who will make it a medium for their service of Christ: who through it will seek to translate their flesh and blood from raw material into specialized personal spiritual forces peculiarly identified with the unspeakably marvelous plans of God for the redemption of the world. Just as the food we eat becomes blood and bone and muscle and nerve tissue and brain cells, so the gifts made available for the support of the educational institutions of the Church will enable, not only those who receive, but the givers to "grow in wisdom and stature and in favour with God and man."

The Bill before the Canadian House of Parliament to widen the grounds for divorce is not very popular. It came from the Senate, and when submitted to the Commons it had to go begging for several days before a mover and seconder could be found. Finally, Mr. Woodsworth, the leader of the small radical group, gave it the opportunity to survive, and his motion was seconded by his own son-in-law! The bill would make "cruelty" and "desertion for at least three years" legal grounds for divorce in addition to the only ground now admitted, adultery. Canadian public opinion is resisting such letting down of the bars regarding the sanctity and permanence of the institution of marriage. In this connection it may be worth noting that marriage itself is controlled by provincial laws, but all divorce proceedings are handled by the Dominion only. The mover of the bill in the Commons is a former Methodist minister.

Dr. Maurer Honored

Let honor be given to whom honor is due. It was not my privilege to be in Ontario recently when the Canada Synod, with a unanimity and fervor begotten of profound respect and a great love, celebrated the Golden Jubilee of the ordination into the ministry of *Jacob Maurer, D.D.*, but I cannot forego the opportunity this column affords me of joining in the acclaim that is accorded this outstanding veteran of the Lutheran Church in Canada.

I have known Doctor Maurer for nearly thirty years. He had something to do with the providing of the opportunities that made it possible for me to prepare myself for the ministry. As pastor in my first parish, I was his successor. He was my first synodical president and for a number of years he was president of the Board of Governors of the educational institution on whose faculty I served. Because he always held some important office most of us, in some sphere or other, owed him allegiance—and we rendered it gladly. For thirteen years he was president of the Synod of Central Canada and only relinquished the office when, unselfishly, he led that synod into the happy merger with the other synod of Canada. For a number of years he was vice-president of the larger body and his counsel was always eagerly sought. "What does Doctor Maurer think of it?" was a common question: his opinion mattered. His life was not without experiences of severe testing. Several times it seemed that he recovered from illness as if by a miracle: God was with him. With the return of health he resumed his work with renewed vigor and with a faith great in proportion to the mercy for which he gave thanks to his Saviour. He has not surrendered the field yet, and that he may continue to find joy in serving the Lord Whom he has loved all his life is the sincere prayer of the Church.

R. C. A. BROADCAST

By the Rev. Carl Driscoll

AMID THE FUN and frolic of their annual picnic, the ministers of the Mansfield district in Ohio brought to a close their year's activities. The meetings are now adjourned until September. The new officers of the group are the Rev. Herman Gilbert, president, and the Rev. Carl Driscoll, secretary-treasurer. The Rev. Joseph O'Morrow was appointed chairman of the program committee, with the Rev. Harold Lentz as assistant.

The Anniversary Appeal is now well under way. May 26 a rally was held at First Church, Mansfield, with Drs. Ross Stover and A. A. Zinck bringing the messages. The meeting was well attended, and the speakers brought their usually fine presentations of the needs of the appeal. The film, "The Thunder of the Sea," has now been shown in all the churches of this territory and was well received.

The Luther Leagues of this area have now organized into the North Central Ohio Federation of Luther Leagues. Organization was completed at a recent meeting held in Trinity Church, Ashland. Leo Berry of Lucas was selected president of the group.

Miss Jessie Thomas, missionary to India, recently appeared in several of the churches. Sunday morning she spoke in Trinity Church, Ashland, (May 22) Sunday evening at St. Paul's in Lucas, and Monday, May 23, at Sulphur Springs. Her messages have been deeply spiritual.

Among the Congregations

Several changes in pastorates have been made within the last month. The Rev. David Mumford, for one year assistant pas-

tor at First English Lutheran Church, Mansfield, Dr. G. E. Swoyer pastor, has been called to St. Paul's, Bucyrus. This congregation observed the one hundredth anniversary of the organization of its Sunday school April 3. The Rev. Jacob H. Culler, a former pastor, preached the sermon.

The Rev. Milton P. Englehardt, graduate of Chicago Seminary, Maywood, with this year's class, has been called as the new assistant at First Church, Mansfield. We extend our welcome to him.

The Rev. Warner Holmgren, for the past two years pastor of the Mt. Vernon Mission, has been called to the Minerva Parish. He was married June 25, so we send congratulations along with our farewell.

By way of improvements, *First Church, Plymouth*, the Rev. Richard Wolf pastor, has just completed interior decorations, new lights, and a new organ. Dedication services were held recently. By way of additions, *First Church, Shelby*, Dr. D. Bruce Young and the Rev. Paul Paetznick pastors, is considering a building program that will add a large annex to the present building.

At the commencement services of Oberlin College this spring, the Rev. Charles Sheriff, pastor of St. Matthew's Church, Mansfield, received the degree of Master of Sacred Theology. His thesis dealt with "The Idea of Immortality Among the Jews."

A fine educational service was sponsored by the *Lutheran Churches of Crawford County* recently. The theme of the occasion was "The Church Year in Song and Scripture." A scripture lesson for each of the seasons was read, after which the various choirs sang an anthem suitable for that season. Earlier in the evening an address was given by the Rev. Frederick M. Otto of Fremont, Ohio, on the subject, "The Place of Music in Worship."

In affairs dealing with the synod, the Rev. Herman Gilbert of Mansfield was designated as Publicity Director of the Synod of Ohio, and the Rev. Joseph O'Morrow of Belleville has been named chaplain for the 1939 convention.

"The Greatest Dollar Value in America" is the slogan that spells good times for the men of *First Church, Mansfield*. For that munificent sum the men of the church will travel from the church north sixty miles to Lake Erie, where they will spend the day fishing from a special boat and picnicking together. The special rate also sees them home again, but doesn't supply the liniment needed after such a day of gaiety.

Now that vacation days are here, many churches and communities are setting up daily vacation Bible schools. In many of the rural communities all the churches have gone together to establish one school. The work and training is highly commendable and is to be encouraged. Occasionally denominational differences arise, when several churches work together, but that is the exception rather than the rule. An expression of appreciation is due the faithful teachers who in so many instances unselfishly give of their time and ability that this work might be carried on.

THE MOUNTAINEER

By the Rev. A. B. Leamer

IT IS with real satisfaction that I write of the regional meeting of Lutheran Brotherhoods held in Oakland, Md., June 12. It is true that it rained but, in spite of that, there were more than 150 present to hear and enter into one of the best programs that it has been our pleasure to have part in. The organ prelude, by our master organist, Mr. R. F. Boening, was an inspiration, and then followed one of the most helpful discussions on "Building Boys," by Mr. H. E. Katschke of Fairmont, W. Va., that it has been our privilege to hear. Stress was not on direction but on guidance, going along with the boy instead of sending him alone, friendly companionship instead of advice; noble and loyal living instead of "You do as I tell you." Mr. F. Lee Fresch, president of the synodical Brotherhood, urged an "On to Baltimore" movement for the national convention. Our convention guest, Mr. Arthur P. Black of the Laymen's Movement, spoke first on "Men of Christ, Arise," and presented the finest program for Christian service that we have heard, ennobling the life of the Christian man among men and boys and as a mighty influence in the community. To arise carries with it the impulse to do, to work, to guide in the direction of bringing Christ's order to pass. The writer spoke on "Our University Student Interest" and called attention to the meager work that the Church is doing to care for the greater number of Lutheran students in our universities than we have in our own schools and colleges. Emphasis was directed to the pitiful situation at our own university at Morgantown, W. Va., where there is danger of our property going under the sheriff's hammer unless something is done, and that at once.

At the Vesper Hour Mr. Black used as his subject, "What Is Right With the Church," and made us quite delighted with the fine progress that the Church is making in educating our people so that they will have a better understanding of the program of the Church; also the increase in offerings and the large increase in membership during the past year is heartening. Mr. Bert Welsh of Oakland, the new president, encouraged the representatives to use the incentives of the conference in building larger and stronger groups of men within the congregations. Mr. Ernest Joachim, former president of the synodical Brotherhood, called the manhood of the Church "its saving power." The Smiths, L. H. and Irvin, have had a splendid year and were commended for their good work.

The *Mountain Lake Music Festival* will be held July 15-17 and is one of the outstanding features at Mountain Lake each summer. Choirs are here from near and far, and such talent as Dr. John Finley Williamson, Reinald Werrenrath, M. O. Möller, Jr., and Mr. and Mrs. Holden Huss are here to give instruction in liturgical practices and choir direction.

Also the nationally known *School of Missions* convenes July 18-20, and this brings outstanding church women to their forum and is most helpful in its presentation of the whole task of the whole Church.

MILWAUKEE NOTES

By Hugh Sharp

The Rev. Albert E. Birch, who has been serving as guest pastor of Resurrection Church since the death of its illustrious pastor, Dr. L. W. Steckel, has been called to this church and begins his work at once. He and Mrs. Birch have taken the parsonage at 2612 W. Auer Avenue. Mr. Birch is a graduate of Northwestern Seminary, Minneapolis, was ordained the same year and took charge of the Zumbrota-Goodhue Parish, Minn. Last year he was called to take charge of the Lake of the Isles congregation in Minneapolis.

Mrs. William E. Niebling, wife of the pastor of St. Matthew's, Wauwatosa, was re-elected president of the Lutheran Women's League of the Milwaukee area. Others officers chosen were: vice-presidents, Mrs. Clarence Clough and Mrs. H. E. Lombard; recording secretary, Mrs. LeRoy Gall; corresponding secretary, Mrs. Sydney Brown; financial secretary, Mrs. William Ristow; treasurer, Mrs. C. T. Frank; and historian, Mrs. A. R. Dehmel, Cedarburg.

The meeting was held in the Church of the Incarnation, the Rev. E. L. Moerke pastor, and the speaker was the Rev. E. S. Hjortland of Ascension Church on "Religious and Economic Conditions in Europe." Mrs. Mabel Thorstensen, field secretary of the Wisconsin Welfare Association, also spoke. The women presented a sketch, "As Others See Us," written by Mrs. Irving Fackler of Pentecost Church, showing the foibles of women's activities. The league is intersynodical and is one of the live organizations in this section.

Pastor Niebling also was honored by reelection to the presidency of the Milwaukee Ministerium, U. L. C. A. The Rev. A. Kappes, St. John's, West Allis, is secretary and treasurer.

A Welfare Merger

A proposal for merging the Milwaukee Inner Mission Society and the Welfare Society of Wisconsin was approved in a meeting of the members of both organizations in Ascension Church. Tentatively, the agreement is for the new organization to take over the assets, liabilities and work program of the Milwaukee Inner Mission Society, including personnel, but the final details have not been worked out. Another meeting is scheduled for ratification of this part of the merger.

By this action Lutheran welfare work in the state will be unified and more effective work among Lutherans will be accomplished. The office is at present at 3005 W. Kilbourn Avenue, the former Bethany Home. This merger has been urged by pastors and lay members in order to avoid duplication of institutional, missionary and other work which the combined society could work out to better advantage. The financial angle also would be enhanced.

Synodical Missionary

Members of the Wisconsin Conference of the Synod of the Northwest were particularly pleased with the recent action of synod in its annual meeting in Racine to call a synodical home missionary. A call

was extended to the Rev. Dwight H. Shelhart, pastor of St. John's Church at Beaver Dam, Wis. He has accepted and will begin his work at once. He is a former field missionary for Minnesota and has several successful congregations there as the result of his efforts as well as his present charge. Mr. Shelhart comes from a long ancestry of missionaries. He is a descendant of the Rev. John Roth, Moravian missionary to the Indians and among the earliest Lutheran settlers in America. He had four sons, one of whom was Col. John David Roth. Mr. Shelhart comes from the family of Colonel Roth's second child, Anna Maria, who married John Philip Clewell, also Moravians. They have produced a long line of pastors and churchmen. They were of French origin, Huguenots escaped from the province of Dauphiny in Southern France. The ancestors of the Clewells in America came from Dauphiny to Switzerland and then on to Baden in Germany.

Mr. Shelhart's mother had two uncles who were preachers, one of them, Lewis Clewell, assisted Drs. T. B. and D. L. Roth search out the history of the old missionary, John Roth. The other was Benjamin Schneider, D.D., the first missionary of the Reformed Church in America to Turkey.

On his father's side was Herman Jacob Schellhardt, German Lutheran pastor in Pennsylvania before the days of the Revolution at the time of the Muhlenbergs. The records show that he made application to enter the Ministerium of Pennsylvania, but was rejected because "he was not sufficiently known among the men of the Ministerium." The fact remains that he preached for more than fifty years, riding about the country on horseback. All the congregations he organized are now members of the Ministerium except one, which belongs to the Susquehanna Synod. The name Dwight comes from a daughter of Dr. Schneider who married a Congregational missionary to Turkey by that name.

Green Lake Bible School

The Rev. Paul E. Bishop has been elected dean of the Green Lake Bible School, organized and headed for ten years by the late Dr. L. W. Steckel. Mr. Bishop is pastor of Bay Shore Lutheran Church. The dates of the school this year are July 17 to 23 and the faculty includes Prof. J. H. Dressler, Northwestern Lutheran Seminary; the Rev. H. N. Stoffel, Holy Trinity, LaCrosse, Wis.; the Rev. H. T. Rasmussen, Calvary, Antigo, Wis.; C. Alton Piel, D.D., St. John's, Elkhorn, Wis.; and the Rev. C. B. Lund, Redeemer, Hartford, Wis.

Some changes have been made in the daily schedule. There will be no convocation hour; instead a rest period; and there will be an added morning period so that the entire afternoon may be devoted to recreation.

Friends of Mrs. Agnes Steckel will be interested to know that she has moved to 208 N. Greenwood Ave., Park Ridge, Ill., the home owned by the Hansen family. Before leaving Milwaukee, she was the recipient of many loving gifts from the various organizations in Resurrection Church, where the late Dr. Steckel labored so faithfully.

Lutheran Outing

A great Lutheran outing has been planned for the members of the Milwaukee area churches at Lutherland, located in one of Wisconsin's greatest summer resort regions, Oconomowoc, on Lake LaBelle. It is sponsored by the Milwaukee Federation of Lutheran Laymen and the date is June 19. There will be a vesper service with the Rev. C. A. Miley, First Church, West Allis, and the Rev. J. A. Snartemo, Immanuel, officiating. Lutherland occupies the mansion and buildings of a former estate and has magnificent grounds for an affair of this kind.

The Church of the Epiphany, Paul Wagner Roth, D.D., pastor, has an unusual new feature made possible by Andrew Gutenberg, chairman of Epiphany's educational committee. After the choir recessional and during the closing collect read from the narthex, the strong lights of the church are dimmed, a beautiful cross on the altar glows with a rose light in a field of blue. It is one of the most impressive, lasting impressions from church worship that we have ever seen.

BY THE OLD VENANGO TRAIL

By the Rev. L. W. Rupp

THE PRESENT letter is taken up entirely with Luther League material condensed from "The Pittsburgh District Luther League," the bulletin edited by Pastor Paul Obenauf as an aside from his duties as the institutional pastor for the Lutheran Inner Mission Society of Pittsburgh.

A Well-planned Program

The two issues from which notes are taken show a very commendable desire on the part of the district executive committee, of which Mr. Carl P. Beisecker is president, to have the year's programs efficiently begun, and to gain the full cooperation of all district members in the programs for 1938.

Miss Rose Heurich, junior work secretary, arranged a conference plan, four centers, Butler, Dravosburg, Monaca and Pittsburgh, being chosen for these meetings, all held in Lent. These conferences have been very seriously planned, and are proving very valuable in gaining appreciation of the programs being prepared for the children of the church.

In the field of extension, Mr. Charles W. Fuhr, who has been chairman for a considerable time, is applying his wide experience to a program of visitation. This program is taking visitors from the district into each local society, both to bring greetings and also to meet with the local officers to aid in the local programs. Applications for district membership are resulting from these conferences, and there is a widening interest in the program of missionary education.

Charles M. Teufel, D.D., Intermediate Secretary, is a busy man, for he has a building program in his Homestead Park parish. But he has the aid in the district of the state Intermediate Secretary, our busy Pastor Paul Obenauf. Among his re-

cent visits have been conferences at First Church, Pittsburgh, Duquesne, Natrona Heights, Sewickley, Wilmerding. His appeal is a stressing of the sixteen-point program and the sponsorship of intermediate leagues by the seniors.

The Missionary Quota

The district has now paid over 25 per cent of its quota for the medical center at Konnarock, and is aiming for another 25 per cent by June 15. The following eight leagues made this record possible: Mt. Zion, N. S., Pittsburgh; St. John's, Freedom; Calvary, Natrona Heights; St. John's, New Castle; St. Peter's, Evans City; St. James, Jewett, Ohio; Bethlehem, Washington, Pa.; Calvary, Wilkinsburg. These eight societies are paid in full. The first league to contribute was the intermediate society at the Orphans' Home, Zelienople; the intermediate listings are not yet ready for announcement. In addition to society quotas, Branch No. 2 (New Castle area) has \$25 raised toward a sun lamp.

Convention and Youth Rally

Mr. Gilbert, on his way through our town, has stopped long enough to report on convention and youth rally dates. For the past two years the Luther Leagues of the American Lutheran Church and the United Lutheran Church held joint rallies in the spring; in 1937 the Augustana young people joined also, making a truly mammoth affair. Butler County had the honor of starting this rally program, in 1936 at the two Lutheran churches (A. L. C. and U. L. C.) in Zelienople, and 1937 at St. Mark's, Butler City. For 1938 the Youth Rally goes to Pittsburgh, to the building which we have been told has the largest Lutheran auditorium in the city, St. John's Church, Lockhart and Madison Streets, North Side. The date was May 15. The speakers were announced as Dr. Otto Mees, Capital University, Columbus, and Dr. Grover E. Swoyer, Mansfield.

The Pittsburgh District will, however, revive the spring convention, a chief reason being important business which will necessitate district action. There has also been the desire for more of the old district convention spirit. The convention was held at Ellwood City.

Lutheran Summer Camp

A Lutheran Summer Camp seems assured. The Luther Leaguers are sharing with other organizations, with Ray Steeb as the League representative on the council. The location of the camp will be on Raccoon Creek, thirty-three miles northwest of Pittsburgh.

Individual Activities

Two New Castle societies have reported interesting programs. At St. John's a service was sponsored recently at which an exhibition of Bibles was featured. English, German, Hebrew, Swedish, and a Burma Bible were shown. The Bethany society also sponsored a service, making it a song fete, with the singing of familiar hymns as special numbers and by the congregation, adding biographical notes and interesting information.

The Emmanuel League, Bellevue, puts some reporter "on the spot." For though

not listed in the "official" report of societies having met the Konnarock quota in full, this senior society says "we have" (likely one of the next list coming "off the press" the next day or so). But they also have voted a contribution of \$50 to the Amelia Earhart Fund.

The Senior League of First Church, Duquesne, joins those societies sponsoring special church services. At their service the senior society honored the local Intermediate League by arranging for a public presentation to the group of the Branch No. 9 Award Banner.

Two of the leagues are listed for conducting services at the Passavant Hospital, the Millvale society, C. D. Daniels pastor; and Messiah Senior League, Homestead Park, Charles M. Teufel, D.D., pastor.

An unusual (we think) situation came to light when the senior society at Emmanuel's, Prospect, came to the observance of Pocket Testament League Day. Then it was found that the entire high school, and the upper grades of the common school, had been enrolled through a community effort, by which testaments and copies of the Gospel of John had been given out free of cost to all the students. While the school enrollment is not large, the effort is praiseworthy, and it enrolls the group practically one hundred per cent. It raises the question how many other communities have had the same experience of a community enrollment of young people of school age in Bible-reading groups, and also in personal pledges to "accept Christ."

ALTOONA NOTES

By the Rev. Paul Levi Foulk

PAUL ULSH, junior secretary of the Altoona District Luther League, was in charge of the rally for the Juniors held in St. John's Church, the Rev. R. Eugene Smith, supply pastor, May 13. One hundred nineteen juniors were present.

Nearly two hundred Luther Leaguers of the Altoona district were present at a rally in Trinity Church, the writer, pastor, May 20. The Rev. E. Roy Hauser, president of the Alleghany Synod, brought a most helpful message. Miss Margaret McFalls, president of the district, conducted the business session, at which time each department secretary gave a fine report of the work. Refreshments were served by the local church, and moving pictures shown by some leaguers from Johnstown, advertising the coming state convention in First Church of that city, July 12-15.

The Rev. G. L. Courtney, supply pastor at the Cresson Sanitarium, reports there are 800 patients, half Protestant, and one in twenty Lutheran. Mr. Courtney works under the Inner Mission Committee of the Alleghany Synod, and is doing fine work. He conducts communions, teaches a catechetical class, preaches and visits the sick. At present he continues to distribute 100 copies of "Light for Today." The work has been continued by the synod.

Paul G. Kauffman, field representative of Thiel College, Greenville, Pa., recently visited Altoona in the interest of his work. Thiel College gets few students from this

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part of the state, but is making a strong bid for consideration. Thiel is a fine small college. Dr. Earl S. Rudisill, a cousin of the Rev. B. F. Rudisill, DuBois, is president.

Mrs. Sally Emma Rupp, mother of Mrs. D. L. Shaffer with whom she made her home, died in April. She was a member of St. James' Lutheran Church, Gettysburg, throughout her life. Her son-in-law, the Rev. D. L. Shaffer, is pastor of the Lutheran Church in Martinsburg.

Miss Mary Heltibridge, missionary to Japan, recently passed through, and stopped long enough to call on friends in Altoona. She is now en route to Osaka, where she will engage in evangelistic work in that great city, known as the "Pittsburgh of Japan."

The Rev. John L. Barnes, St. Paul's pastor, has discontinued evening services for the summer, and is having two morning services instead. Many of our local churches have services before Sunday school during the summer. Altoona is not on daylight saving time.

The Rev. R. C. Shindler, chairman of elections for the Alleghany Synod and pastor of Fourth Lutheran Church, was commended for his time and system in conducting elections at the meeting of synod.

The railroad shops are still closed. Little work is being done, and this condition affects church work. From reports and personal observation, attendance is excellent. Since many of the men furloughed have been relieved of their passes for themselves and their families travel will

be lessened this summer, and attendance at church should continue good.

A second confirmation class for the year was received at *Trinity Church, Juniata*, on Whitsunday. This happens about every three years. Our Altoona churches have regular confirmation services on Palm Sunday.

The Rev. William L. Leisher, formerly a member of the Alleghany Synod, but for the past twenty years living retired in Florida, plans to spend the summer in Altoona with his son, Charles K., who is a member of Trinity Church. Mr. Leisher once served at Glasgow, a charge recently vacated by the Rev. P. T. Stockslager.

The annual spring dinner for the Lutheran pastors and wives was served by the ladies of the *Bellwood Lutheran Church* in their parish house, May 23. The Rev. R. P. Knobel, pastor, is to be commended for the substantial parish house recently erected, mostly by volunteer labor, and the splendid co-operative spirit manifested by the local congregation. After dinner, a joint meeting was held by the association, at which the following officers

were elected for the coming year: President, the Rev. Fred R. Greninger, Temple; vice-president, the Rev. Jacob Flegler, St. James; secretary-treasurer, the Rev. Ralph W. Meckley, Woodbury Parish. The annual picnic planned by the ladies was set for the afternoon of June 13 at Spruce Creek.

Miss Hazel Hurst, blind girl from New York, and guest of the Rev. and Mrs. Harry L. Saul, was the guest speaker at the Association dinner. She has traveled some 70,000 miles in Europe and America with her now three-year-old seeing eye dog. She said it takes four years to train a man to train a dog, and but four months for the man to train the dog. These dogs live to be from ten to twelve years old. One excellent point made by Miss Hurst in speaking of her blindness was that whatever handicaps one has, "God does not take everything away." She said, "Blind people do not want pity." She went on to say that all people have limitations of one kind or another, and that we must make the best of them.

The Rev. Luke H. Rhoads, pastor of First Church, will be the Luther League state convention chaplain in Johnstown, July 12-15.

IN INDIANA

By R. H. Benting, D.D.

St. John's, Anderson, celebrated the forty-fifth anniversary of its life and the tenth anniversary of the extensive remodeling of its fine modern church building with a special banquet. Following a sumptuous meal served by women of the church, group singing was led by Mr. V. E. Robey. The pastor, the Rev. Olen A. Peters, introduced the following speakers: the Rev. Frederick M. Hanes, Second Church, Richmond, during whose pastorate St. John's was remodeled; the Rev. C. Robert Defenderfer, St. Paul's, Frankfort, a son of St. John's; the Rev. Paul W. Schroepe, Holy Trinity, Valparaiso, also a son of St. John's. The church is experiencing substantial growth, and a spirit of optimism prevails.

Gethsemane, Indianapolis, the Rev. John S. Albert pastor, gratefully recalled that he was ordained to the ministry at Zumbrota, Minn., May 21, 1913. On May 22, 1938, they heard L. Franklin Gruber, D.D., LL.D., president of the Lutheran Theological Seminary at Chicago, deliver the anniversary sermon on the theme, "The Minister an Ambassador of Christ." A splendid noon meal was served in the social rooms by the women of the church. In the afternoon Dr. Turney, the president of synod, delivered an oration of a splendid character, after Mr. J. C. Updegraff, master of ceremonies, had introduced him in his characteristically happy manner. Mr. H. J. Manis was general chairman of the program.

Pastor Albert spent a number of his boyhood years at Zelenople Orphans' Home, was graduated from Allentown Preparatory School (1905), from Muhlenberg College (1909), taught school for a year at Sellersville, Pa., high school, graduated from the Chicago Lutheran Seminary (1913) and

served successively and successfully the following pastorates: Holy Trinity, Minneapolis; St. John's, Oshkosh, Wis.; Holy Trinity, Muncie, Ind.; and Gethsemane, Indianapolis. Many greetings were received from friends and former parishioners. This writer joins the friend who referred to twenty-five years of appreciation of the character and work of Pastor Albert in his festival sermon, wishing him joy and continued success in the ministry. And, lest we forget, the same wishes are extended to his very popular and loyal co-worker—the mistress of the manse at Gethsemane.

"We Four Men"

know of joys and sorrows, success and failure, loyal co-operation, hard labor and ample compensations (above financial!) of the ministry, since 1913: the Rev. William F. Wallace, Corydon; the Rev. Grover C. Leonard, Vincennes; the Rev. John S. Albert; and the writer, Indianapolis. This synod has entrusted to us offices and positions of responsibility, and we shall continue to add to effort the joy of serving with the experience which brings tolerance, sympathy, a broadened outlook, and patience in the midst of feverish activity.

Mt. Zion, Middletown, the Rev. Virgil L. Yohe pastor, recently celebrated the completion of the modern sub-structure, containing rooms for women's, men's, young people's meetings, modern in arrangement, and paid for in full. A new heating plant was installed, a beautiful memorial Bible was presented by the children of the pioneer family of George and Sophie Stohler, and an address by President Turney climaxed a day's activities in song and praise, giving, and reunion of friends. Pastor Yohe and his fine flock merit our congratulations!

In the middle of May the central district of the Women's Missionary Society held a one-day convention at Lyonsville, Ind. This church is one of the older churches of the synod and has the distinction of being one of the best situated of our rural churches. It is surrounded by majestic locust and maple trees which fringe a two-acre plot of blue grass. The church is a white frame structure. Interior and exterior are equally clean, well kept and inspiring to the whole countryside. Recently published books on administration might well have cited this church as an example of decent respect and reverence evidenced in the appearance of God's house. The convention was inspired before the opening of the first session. The Rev. Wilbur E. Allen is the pastor.

Forty-five and Ninety

This pertains to the original and the second founding of a Lutheran church at Columbus, Ind. Sunday, June 5, this First English Lutheran Church observed the forty-fifth anniversary of its founding. Dr. H. E. Turney, the sole surviving expastor, on that date delivered the festival sermon. It was pointed out that the church faces the future hopefully. The church has had only four pastors, of whom the first three served forty-three years. William B. Sigmund, M.D., son of the founder (William B. Sigmund, D.D.), a practicing

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physician in that city, was chairman of the special committee. In calling the roll, Dr. Sigmund noted the presence of five sons of four pastors. Answering roll call himself, he added the names of Edward Harsh, the second pastor's son; Robert Turney, the third pastor's son; and Jack and Paul Hoenstine, sons of the fourth pastor.

Four of the original fifteen charter members survive, and the following three were present: Mr. and Mrs. T. B. Emich and Mrs. Anna Doup. Following an anniversary meal in Donner's Park, the Rev. J. S. Hoenstine made a farewell address. He recently resigned the charge to accept a call to Grace Church, Columbia City.

Ninety years ago an English Lutheran mission was begun at Columbus, and it lived twenty years. Lack of funds caused its abandonment. Forty-five years ago Pastor Sigmund founded the present congregation, which is well housed and making progress.

June 12 Pastor J. S. Hoenstine was installed at Columbia City by H. E. Turney, D.D. Mr. Hoenstine succeeds Pastor W. E. Bradley, who was recently called to First Church at Findlay, Ohio.

NEWS FROM WISCONSIN

Janesville, Wis. The Southern Wisconsin Federation of Young Women's Missionary Societies held its annual meeting and banquet May 20 at St. Peter's Church, Janesville, Wis., of which the Rev. H. C. Rex is pastor. The meeting was presided over by Mrs. Edward Blenker, wife of the Wisconsin University pastor and a daughter of St. Peter's Church. A splendid program and playlet were given by the Janesville young women. Mrs. O. Kaufman, Jr., of Sheboygan, Wisconsin Conference Young Women's Secretary, gave an inspiring address on the theme, "What Is Our Part?" Mrs. F. O. Broesicke of Waterloo, Wis., synodical Young Women's Secretary, brought greetings. Large delegations from Janesville, Madison and Waterloo were present.

The new officers elected are as follows: Miss Ruth Heise of Madison, president; Miss Bernice Langer of Waterloo, vice-president; and Miss Ruth Albright of Janesville, secretary-treasurer.

Marshall, Wis. May 26 was a red letter day at Holy Trinity Church. The congregation gathered to celebrate the completion of a program of extensive remodeling and decorating of the church basement. The service was a complete surprise to the pastor, the Rev. F. O. Broesicke, and was in honor of his birthday. A splendid program had been arranged for the occasion and a gift of money was presented to Pastor Broesicke in appreciation of his work. All the work of improving the church was done by the men and women of the congregation.

Definite plans are now in progress for the celebration of the twenty-fifth anniversary of the organization of the congregation to be held in the fall of the year. This will also mark the tenth anniversary of the present pastorate. During the last ten years the church has become free of

all debt, the property was considerably improved, giving this congregation the best facilities in the community. A Luther League was recently organized and a young people's choir is active at all services. Holy Trinity is served as a part of the Waterloo-Marshall Parish. Through the splendid generosity and co-operation of the members, the congregation is showing a healthy growth and development.

Waterloo, Wis. St. Paul's Church has had a fruitful year. During Lent and at the Easter communion the congregation broke all previous records in attendance. The church was filled to capacity at all services. This is a community where more than 95 per cent of the residents are connected with a church. The Rev. F. O. Broesicke has been pastor for the past ten years. St. Paul's is the result of energetic home mission work, although the congregation has never received financial aid from Home Mission Boards. During the present pastorate the church was rebuilt and enlarged, making St. Paul's one of the most beautiful and well-equipped churches in the vicinity. That work of rebuilding was done during the depression and, in spite of this, only a little over \$2,000 indebtedness remains to date. This congregation is looking forward to the presentation of the Anniversary Appeal and the showing of the sound picture, "The Thunder of the Sea." When planning your vacation in Wisconsin do not fail to stop for church at Waterloo and worship in a beautiful and quiet church where the noise of the world does not disturb your worship.

175TH ANNIVERSARY AT HECKTOWN, PA.

JUNE 12 marked the one hundred seventy-fifth anniversary of Trinity Lutheran and Dryland Reformed Churches at Hecktown, Pa., the Rev. J. A. Klick and Dr. C. A. Butz pastors. The morning service followed the Lutheran liturgy, and the sermons were preached by the Rev. Willard A. Kratz of Catasauqua, president of the Classis of Eastern Pennsylvania (Reformed), and by Dr. Conrad Wilker of Allentown, president of the Allentown Conference of the Ministerium of Pennsylvania. In the afternoon sermons were preached by the Rev. A. A. Welsh and the Rev. Corson C. Snyder of Bethlehem.

Following the Reformed service in the evening, the Rev. Dr. J. O. Henry, superintendent of the Topton Orphans' Home, and the Rev. E. William Kriebel of Allentown preached the sermons.

In this congregation the first Lutheran communion on record was administered

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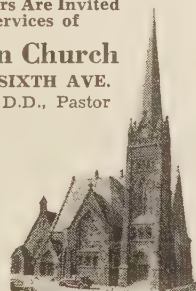
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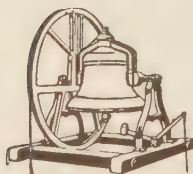
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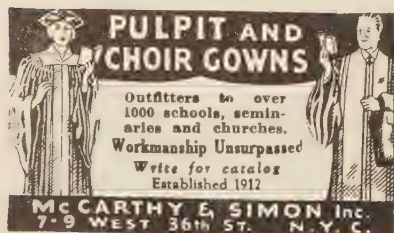
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on Pentecost 1763, when a class of twenty-one was confirmed and 107 adults communed. Prior to 1763, both congregations had pastors on the field, the Lutheran pastors being the Rev. R. Schrenk, 1749-53, and the Rev. John A. Frederici, 1754-1772. The longest of the eleven Lutheran pastorates since 1763 were those of the Rev. Conrad Yeager, 1793-1832, and the Rev. I. M. Bieber 1871-1907. Pastor Klick has been on the field since 1907.

HOPE REALIZED

Funds Made Available to Form Lake at
Paradise Falls Resort

SATURDAY afternoon, June 4, at two o'clock, the long awaited lake for Paradise Falls, the United Lutheran Church summer resort in the Pocono Mountains, Pennsylvania, was begun with the groundbreaking service for the construction of a dam. Plans for this lake have been prepared by Mr. W. Hopkins of Stroudsburg, Pa., engineer for Monroe County, and the contract for the construction for the dam has been signed. Construction on the dam at this time has been made possible through the generous gift of \$6,000 by Mrs. Bertha Crawford of Norristown, Pa. This gift, together with gifts of the members and friends of this unique and beautiful Christian summer resort, will make possible one of the most attractive lakes in the Pocono Mountains.

TRESSLER ORPHANS' HOME

(Continued from page 2)

sidered the good work of this Home his best final financial investment. Nearest relatives in both families heartily endorsed the plan for the combined Zimmerman-Bingaman Memorial.

Thirty-eight girls between the ages of six and ten years have been occupying the antiquated and somewhat hazardous east end of the old Main Building. The Memorial Building will be their new home. The building is modern, durable and largely fireproof. It will be comfortable and convenient, the best on the campus, but not better than the good people of the Church would desire for her children. It was built largely by the tradesmen and boys of the Home, which department is known as the Charles A. Widle Memorial Trade School. The building just

dedicated has been called a memorial to their workmanship as well as to the donors.

At the dedication at 10.00 A. M., U. E. Apple, D.D., president of the Board of Trustees, presided. Ira S. Sassaman, D.D., president of the now modified Susquehanna Synod, from whose bounds bequests came, dedicated the building. The Rev. Paul W. Delauter, pastor of the Zimmerman family, offered the prayer, and the Rev. Robert R. Clark, pastor of the Bingaman family, pronounced the benediction. Ruth Bigelow and Marie Dorn of the small girls' group unveiled the tablet.

Ross H. Stover, D.D., well-known pastor of Messiah Church, Philadelphia, gave the address. The large audience that assembled to hear him was more than satisfied. An appeal for funds for completing the building was made. Subscriptions and cash amounted to \$1,750, led by a personal subscription of \$500 by Prof. W. H. Jacobs, beloved Welfare Secretary of the Home.

Alumni Reunion

At the close of the dedication exercises more than 100 alumni assembled in the employees' dining room for their annual reunion. Dinner was served to all; after which the Rev. Charles Lambert of Elysburg, Pa., president of the association, took charge of the meeting. Recognition was made of the oldest alumnus who had returned, the one who had come the greatest distance, the one most recently married, and ex-pupils who have married ex-pupils. Mrs. Clara (Keefauver) Rickor of Huntingdon, Pa., was the oldest alumna to return, having left the Home in 1887. Lester Miller, who is in the navy and stationed at San Diego, Calif., came the greatest distance, and Jessie Lambie, now Mrs. Gus Oyler of Philadelphia, was the most recently married, having been married the Saturday previous. There were four couples present who were ex-pupils and married to ex-pupils. Election of officers for the ensuing two years was as follows: President, Marion C. Walter, New Bloomfield, Pa.; vice-president, Mrs. Mae (Horley) Braucher, Harrisburg, Pa.; secretary, James Lambie, New Bloomfield; treasurer, Miss Helen Craig, Indiana, Pa.

At noon a half thousand visiting guests were served in the larger dining rooms.

Pageant

In the afternoon several thousand visitors assembled in and around the pavilion. The band played several numbers. The smaller children presented their numbers, including those by the rhythmic band of the kindergarten. M. R. Hamsher, D.D., president of the new Central Pennsylvania Synod, gave encouraging greetings. The climax of the day was a beautiful pageant, "Over the Garden Wall," mostly by intermediate children.

The crowd was the largest that has visited the Home in a decade. No more complete day is in the memory of those attending.

GREAT MEN are they who see that spiritual is stronger than any material force.
—R. W. Emerson.

PERSONAL

A BEAUTIFUL wedding anniversary was celebrated at the Luther Hospice, Philadelphia, Pa., by *Frank L. and Emma Marie (Naegele) Brown* of Auburn, Pa. June 14, 1893, they were joined in wedlock in St. Mark's Lutheran Church (at that time on Spring Garden St. west of Thirteenth) by the late Dr. Samuel Laird. The wedding march was played by Dr. John M. E. Ward, who is still organist of St. Mark's.

Fittingly to celebrate their forty-fifth wedding anniversary, they were the guests of their son, the Rev. Frank M. Brown, director and pastor, who with his wife proved loving hosts. With the assistance of the matron of the Hospice, Mrs. Caleb R. Artman, a sumptuous wedding dinner was served to which another son, Captain Luther A. Brown of the United States Marine Corps, and his wife and their son, Luther A., Jr., of Washington, D. C., were guests, thereby making the family complete. Many felicitations and congratulations were received by Mr. and Mrs. Brown.

May 29, 1938, *K. de Freese, D.D.*, was installed as pastor of St. Paul's Church, Peabody, Kan. Dr. de Freese for the last four and one-half years was pastor of the Sedalia-Cole Camp Parish in Missouri and formerly of Redeemer Church, Omaha. It is the bringing together of a good congregation and a faithful pastor. Dr. de Freese, together with his wife and two boys, are settled in the parsonage, which had been entirely renovated by the congregation.

The services of installation were held morning and evening. In the morning J. A. McCulloch, D.D., of Kansas City, Mo., delivered the message to the congregation and in the evening O. W. Ebright, D.D., of Emporia, Kan., delivered the message to the pastor.

Peabody is one town, not unusual in the Midwest, that has suffered "deflation of population" in the last few years; and our Lutheran Church has suffered with it. But we still have a group of consecrated Christians that knows that the Lutheran Church has a place to fill in the lives of her members and in the community as well. There doubtless will be a slow but sure recovery of both town and congregation.

CONGREGATIONS

Brooklyn, N. Y. Incarnation Church, the Rev. Harold S. Miller pastor, conducted a series of services during May based on "The Christian Family." These services and the sermons were dedicated to Husbands and Wives, Mothers and Fathers (Mother's Day), Sons and Daughters, and The Family. Not only did the congregation at these services more than fill the church, but there was the definite developing and strengthening of the Christian teachings and attitudes on the Christian family among the members attending. This made these services among the most outstanding in recent years in this parish. In this church from January 1 to May 22 the average attendance at the morning worship service was 431. This congregation recently raised \$29,000 in a campaign con-

ducted by the firm of Marts and Lundy of New York. The fund was raised to renovate the parish house and to reduce the indebtedness on the church.

Cedar Rapids, Iowa. At the First Church May 22 the sermon was preached by President Rudolph Schulz of Carthage College in behalf of Christian Education. At this service fifty adults and thirty-five children received into membership from Easter 1937 to Easter 1938 were guests of honor, and each was presented with a rose by the pastor. These members were also guests of honor at a basket dinner and social afternoon held in one of the city parks immediately after the morning service. On this day, Pastor Henry Scherer celebrated the tenth anniversary of his ordination by the Nebraska Synod, and was surprised by the congregation presenting him with an order for a new silk robe.

Damascus, Va. The Washington County Parish conducted vacation Bible schools in Mock's Chapel May 2-13; St. James, May 16-27; and Luther Chapel, May 30-June 10. One hundred thirty-seven pupils were enrolled, with sixteen teachers. The Baldwin texts were used in the Beginners' and Primary Departments. The Nolde texts were used in the Junior and Intermediate Departments. "The Christian Home," by Dr. P. D. Brown, and "What a Church Member Should Know," by Dr. A. A. Zinck, were used in the Senior and Young People's Departments.

Each school closed with the pageant prepared by the Anniversary Appeal Committee, "Lightened to Lighten," and provided an impressive service, vividly illustrating the Home Mission work of the Church. The parish quota for the Anniversary Appeal was \$754 and \$752 was pledged. St. James pledging \$550, Mock's Chapel \$138, and Luther Chapel \$64.

The parish also painted the parsonage during May.

From Christmas to Easter, "The Life of Christ," from the Annunciation to the Ascension, was presented in twenty illustrated lectures in Mock's Chapel and St. James Church, and proved most instructive and inspiring. The Rev. M. J. Kluttz is pastor of the parish.

Jersey City, N. J. At a recent Hudson County Sunday School Rally held by the county Council of Religious Education, the following Lutherans had charge of conferences: the Rev. Harold C. Letts of Calvary Church, Jersey City, "Worship Leadership"; Miss Gladys Hough, Our Saviour Church, Jersey City, "Seasonal Programs in Children's Division"; Miss Erna Hardt, St. John's, Passaic, "Lesson Courses and Other Program Resources." Miss Hardt is Assistant Young People's Work Secretary of the New Jersey Council of Religious Education with headquarters in Newark, N. J.

Newark, N. J. Spurred by the laymen of the Central District, the New Jersey Conference of the United Synod of New York instructed its Committee on Brotherhood to effect the conference organization. June 7, at St. John's Church, Newark, the Rev. Oscar Braune pastor, the organization of the "New Jersey Conference Brotherhood" was effected. Dr. J. F. Bruns of

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Jersey City, chairman of the conference committee which called the meeting, was elected president. Committee associates will share responsibility for calling the first conference November 5. There will be five districts: North, Bergen, Hudson, Newark, and Central. Since this is the result of direct lay activity, the Rev. George R. F. Tamke, president of the conference, is highly pleased.

Philipsburg, Pa. During the early part of the present year the First Church, the Rev. Ernest L. Pee pastor, has received most acceptable, valuable and useful gifts from generous donors. An excellent piano from Mr. and Mrs. W. E. Burkholder; a Christian flag, staff and stand and an American flag, staff and stand were given by the Mite Society; a set of red silk covers, presented by the Ladies' Bible Class; and new Common Service Books by Mr. and Mrs. W. E. Burkholder. The gifts were received with grateful expressions of appreciation to the donors, and publicly blessed for church use and to the glory of God on days appointed.

The Anniversary Appeal for contributions was presented early in May. At the end of the month about 98 per cent of the congregation's quota has been secured—part in cash and part in subscriptions.

More than half of the apportioned benevolence for the year has been received to date.

The congregation will be host to the Altoona District Luther League Executive Committee on June 19.

SYNOD

The Mississippi Synod will hold its eighty-third annual convention at New Hope Church, Sallis, Miss., July 12-14. Opening service, 7:30 P. M., July 12. John W. Mangum, Pres.

WOMEN'S MEETING

The fifty-eighth annual convention of the Women's Missionary Society of the Synod of

Nebraska will meet at Midland College, Fremont, Nebr., in conjunction with the Midland Assembly, August 1-5.

Mrs. Edgar H. Landgren, Rec. Sec.

OBITUARY

Mrs. Ida Shafer Reese

widow of the Rev. John W. Reese, passed peacefully into her eternal home, June 13, having given many years of devoted service in her home and church. Though God in His infinite wisdom has called her to His home beyond and to the reward of the faithful, the memory of Mrs. Reese with her kindly interest, her gentle manner and her Christian influence, will remain long in the hearts of her many friends. Mrs. Reese was born at Friend's Cove, Bedford County, Pa., February 2, 1860, where she resided with her parents, Mr. and Mrs. John H. Shafer, until April 25, 1883, when she and the Rev. John W. Reese, pastor of her church at Friend's Cove, were married.

The Rev. and Mrs. Reese also lived at Homer City, Pa., York Springs, Pa., and Fayetteville, Pa., serving the Lutheran Church in those communities. In 1914, at Fayetteville, Pastor Reese retired from active service and with Mrs. Reese lived with their daughter, Mrs. George R. Harrington at Wenonah, N. J., where on November 5, 1915, Pastor Reese died.

From this date to her decease, Mrs. Reese continued to live with her daughter, who now resides at Drexel Hill, Pa. Mrs. Reese was a member of Grace Church.

Three daughters, Mrs. F. T. Kalas of Germantown, Philadelphia, Pa.; Mrs. H. L. Walker of Pennfield, Upper Darby, Pa.; and Mrs. G. R. Harrington of Drexel Hill, Pa.; two grandchildren, George R. Harrington, Jr., and Alden Walker, a sister, Mrs. J. C. Bortz of Bedford, Pa.; and a brother, Mr. Samuel Shafer of Bedford, Pa., survive.

Funeral services were held June 16 from the Oliver H. Bair Funeral Home, Philadelphia, Pa., and interment was made in Hillside Cemetery, Philadelphia, Pa. Robert J. Keeler.

Mrs. Hannah Weigle

Impressive funeral services for Mrs. Hannah Bream Weigle, aged seventy-nine years, widow of a prominent Lutheran minister, were held at the First Lutheran Church, Johnstown, Pa., June 6. Mrs. Weigle died at Memorial Hospital Saturday evening, June 4, after receiving medical treatment there since May 31. Dr. George W. Nicely, pastor of the First Church and son-in-law of Mrs. Weigle, officiated. The Rev. William I. Good, missionary superintendent of the Allegheny Synod, the Rev. James Fisher, and the Rev. Malcolm Sutters assisted. The body was taken to Biglerville, Pa., the following morning, where further services were held with interment in the family plot in Biglerville Cemetery. Members of the church council of Dr. Nicely's parish were honorary pallbearers.

Mrs. Weigle was the widow of the Rev. Elias Daniel Weigle, prominent minister, who passed away fifteen years ago. A native of Biglerville, Pa., Mrs. Hannah (Bream) Weigle was born September 25, 1858, a daughter of William and Harriet E. (Myers) Bream. Following her marriage to the Rev. E. D. Weigle, her husband served as pastor of the First Lutheran Church, Altoona, Pa., for nine years. He organized the parish and served as pastor of the Camp Hill Church near Harrisburg, and later taught Greek at Irving College, Mechanicsburg, Pa.

Mrs. Weigle is survived by two sons, Dr. Luther A. Weigle of Yale Divinity School, and the Rev. Daniel E. Weigle, pastor of Central Church, Philadelphia, Pa.; one daughter, Mrs. Harriet Weigle Nicely of Johnstown; six grandchildren; a sister, Mrs. Sue Spangler of Aspers, Pa.; and a brother, John Bream, Biglerville.

IN MEMORIAM

A Tribute to James Hervey Dingle

From childhood a member of St. John's Lutheran Church, Charleston, S. C., and since 1894, except from 1898 to 1917, a member of its Board of Vestry and Wardens, and since 1931, to the time of his death June 3, 1938, the president of the congregation, this tribute is presented in sincere appreciation of his ability and faithfulness by his co-workers in St. John's official board.

We are deeply conscious of a great loss, both to ourselves personally and also to the entire congregation of St. John's Church.

We sympathize sincerely with his family circle and we hereby commend, by our earnest prayer, each one of them to the protection of our heavenly Father and to the grace and peace of our Divine Saviour, Christ Jesus.

Mr. Dingle, by his Christian faith and fine devotion; by his gentlemanly culture and tactful courtesy; by his clear interpretation of parliamentary law; by his keen appreciation of the splendid traditions of St. John's Church, and by his impartial decisions at our Board and con-

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gregational meetings made justice and good will to prevail, and the memory of our personal and official association with him shall long be cherished as one of life's choicest privileges.

Mr. Dingle was a college and a university alumnus, with wide contacts in civic and in church life. He regarded his term of service in the Board of Education of the United Lutheran Church as "a post-graduate course in the theory and practice of Christianity," and, thus, he was well equipped not only to serve efficiently but also to bring dignity to every office he filled and prestige to every cause which he espoused.

Therefore, Be It Resolved—
That a page in our Minute Book be dedicated to his memory and that this tribute be inscribed thereon;

That it be submitted for publication in our local papers and in our official church organ, **THE LUTHERAN**.

That a copy of it be formally presented to his family.

(Signed) E. Edward Wehman,
Edward Horn Boines,
George J. Gongaware.

Charleston, S. C.,
June 13, 1938.

RESOLUTIONS OF RESPECT

Paul W. Koller, D.D.

Whereas, we are called on to record the death of the **Rev. Paul W. Koller, D.D.**, the first president of the Synod of Ohio, serving from the date of the merger of synods in Ohio in 1920 until December 1928, when he assumed the executive secretaryship of the Board of Foreign Missions, and

Whereas, by high devotion to his office, by his splendid qualifications of leadership and his executive ability Dr. Koller had led the synod successfully through the trying days of its early history and in a short time helped to bring to realization a truly united and forward-looking synod, as is evidenced by his leadership in three successful synod and church-wide appeals, namely: the Oesterlen Home Expansion Program, the Wittenberg College and the Ministerial Pension Appeal;

Whereas, also, by his unflinching courtesy and his genius for friendship he was honored and beloved by the whole synod; and

Whereas, as executive secretary of the Board of Foreign Missions he manifested the same qualities of leadership in, and loyalty to, the church's work; and by his wise planning and persistent efforts he managed not only greatly to reduce the Foreign Mission Board's debt but to further the cause of Foreign Missions throughout the church and the world—

Therefore, be it resolved:

1. That the Synod of Ohio in convention assembled record its heartfelt appreciation for the untimely service so loyally rendered the synod by its first president, and the United Lutheran Church and the cause of Foreign Missions by the first executive secretary of the Board of Foreign Missions.

2. That in recognition of the grace and favor of God conferred upon Dr. Koller by which he was enabled so effectively to serve the church; by which also he was mercifully released from service in the Church Militant and received into the Church Triumphant, we, as his co-laborers and fellow-members of the Synod of Ohio, as a tribute to his memory, stand for a moment of silent prayer offered from each heart here present.

3. That a copy of these resolutions be transmitted by the secretary to Mrs. Mary Koller and to her daughter, Katherine, and to **THE LUTHERAN**, and that they become a part of the record of this convention.

Adopted by the Synod of Ohio in convention assembled in Canton, Ohio, May 18, 1938.

Joseph Sittler, Pres.
Joseph W. Frease, Sec.

TRIBUTE OF RESPECT

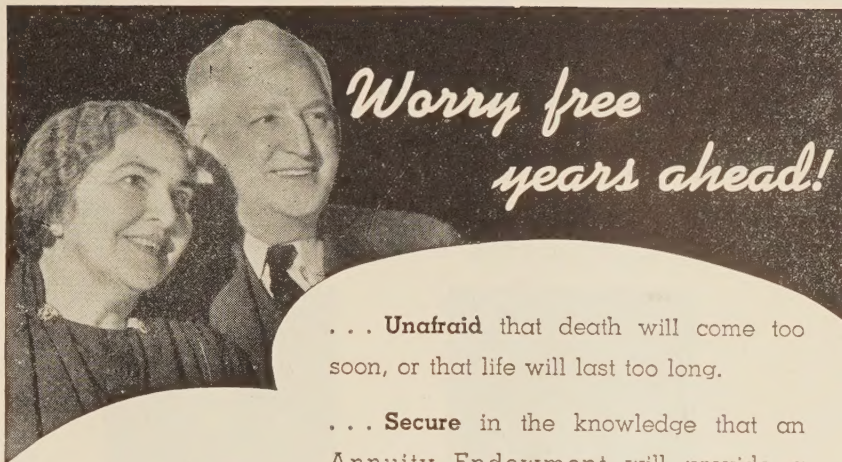
William F. Schmidt

Whereas it has pleased our heavenly Father in His wisdom and mercy to take from us to Himself the president of our church council, **William F. Schmidt**,

And whereas William F. Schmidt has been a beloved brother in Christ to this council and has been active in Christ Church for thirty-eight years, has served on the church council since 1907, was secretary from 1910 to 1928 and president of that body from January 1928 till his departure, and has labored in the Sunday school as officer and teacher for more than thirty years,

And whereas our brother, William F. Schmidt, has been outstanding in the life of this congregation as a faithful servant of the Lord Jesus Christ and consistent in his Christian witness by word and life,

Be it resolved, that we, the church council of Christ Lutheran Church, record our sincere and humble recognition of the evidence of God's grace in the life and walk of our brother and our devout gratitude for the imperishable influence of his Christian faith and life; that we register our joyous assurance that our heavenly Father has blessed abundantly in



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taking him to Himself and that his departure means for him to be with Christ, in Whom our fellowship continues unbroken in the unity of faith and love, and through Whom we will be gathered with those who depart before us in higher tasks and in the fullness of life and fellowship when God calls us also.

Vice-President.
Secretary.

New York, N. Y., June 6, 1938.

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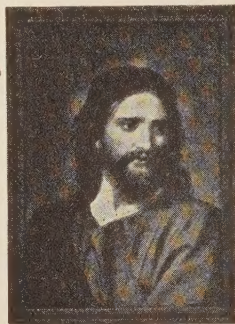
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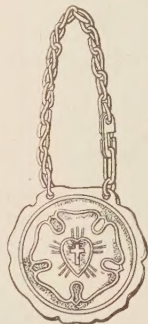
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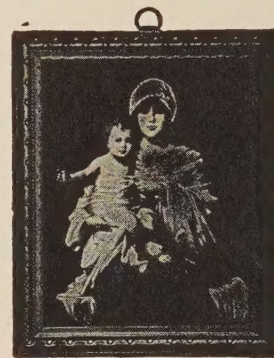
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